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BIBLE MONITOR

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VOL. LII

JANUARY 1, 1974

NO.1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

AT THE PORTAL

Standing at the portal of the opening year,
Words of comfort meet us, hushing very fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.

"I, the Lord, am with thee, be thou not afraid!
I will keep and strengthen, be thou not dismayed!
Yea, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand."

For the year before us, oh, what rich supplies!
For the poor and needy living streams shall rise,
For the sad and sinful shall His grace abound;
For the faint and feeble perfect strength be found.

He will never fail us, He will not forsake;
His eternal covenant He will never break!
Resting on His promise what have we to fear?
God is all-sufficient for the coming year.

— Frances Ridley Havergal

IS IT WELL WITH THEE?

Once again, the Lord willing, we are about to step over the threshold of a new year. We look in retrospect at the year which is past and the varied events which have touched our lives. Then we look ahead wondering what awaits us in the coming year. It is no great surprise that war clouds and generally unsettled conditions have again risen on the horizon. Such unsettled conditions are almost a way of life. As we ponder upon the world situation we are provided an opportunity to look into our hearts to see what is our relationship with God and our fellow-men — is it well with us?

In II Kings chapter four we have an account of the activities of the prophet Elisha. He frequently passed through a small place called Shunem wherein lived a godly woman and her husband. Inasmuch as Elisha and his servant Gehazi often passed that way the woman invited them to eat at her house. She also had a small room added where Elisha and Gehazi could rest from their travels. In gratitude, Elisha asked what could be done for her, but she indicated she was contented with her lot. Nevertheless, Elisha announced that she was to have a child at the appropriate time. Later, the child was in the field with his father when he became sick. He was carried to his mother but died shortly thereafter. The woman prepared immediately to go to Mount Carmel to get Elisha. He saw her coming and sent Gehazi to meet her and he asked, "Is it well with thee? is it well with thy husband? is it well with the child?" She answered, "It is well." Surely this shows she was resigned and submissive in a very trying time. Elisha prayed unto the Lord and the child was restored.

Perhaps we can make application of this thought in a spiritual sense. How is it with us? Can we say it is well with us? It cannot be well for the person who is living in darkness and in sin.

We are reminded of the parable of the prodigal son. He being the youngest son asked the father for his portion of the father's goods. The father divided his goods and shortly thereafter the son took his leave. But it wasn't long until he was in want, having spent the portion which his father had given him in riotous living. Certainly, we would conclude it was not well with him. Yet he came to himself, realizing he had sinned and was unworthy to be a son and was reconciled with the father. Then it was well with him. What a beautiful picture of God's love!

If it is well with us we have an interest in God's house and the services thereof. We are given exceeding great and precious promises in God's Word. We may be sons and daughters of the

Heavenly Father if we are willing to separate ourselves from the evils about us. He has promised to never leave us or forsake us.

Many never think of another world, living only for this present world. But we know there is a better world than this. As we enter into this new year, is it possible this is the year in which our Lord shall return? Dear reader, how is it with you? Is it well with you? Are you "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?"

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FIRST AND BEST

There is a saying, "First things first," and this is right. Most important things should have first priority. We are people who claim to be children of God, and it is only right that our first and foremost allegiance should be to our Heavenly Father. We belong to Him; He has created us and then redeemed us at Calvary when we fell away from Him by our sins.

Under the old law the firstfruits of the field and the firstlings of the flock were to be offered to the Lord. Even the first born of each family was considered special and belonged to God. This was because God saved Israel's firstborn when He slew those in Egypt. In Numbers 3:13 God says, "Because all the firstborn are mine; for on the day that I smote all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord." God took the Levites in place of the firstborn for His special servants. But still the firstborn of each family had to be redeemed, the firstborn of the clean beasts had to be sacrificed, and the firstborn of the unclean beasts (such as asses) had to be slain or redeemed

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with a lamb.

God required this of His people not because He needed the sacrifices but as a reminder and perpetual symbol of their deliverance from Egypt, that they belonged to God, and that they were to give Him their first and best service.

The widow of Zarephath in 1 Kings 17 had only a handful of meal and little oil for food for her and her son. But when Elijah came to her and knew her need, he asked her to make a little cake for him first. The widow did this and was blessed with a bountiful supply of meal and oil that did not fail till God sent rain and relieved the famine.

To offer the first and best to God is an act of faith and trust. It means we trust Him to supply more for our own needs. And when we do give Him our best service and our first allegiance, we can be sure He will supply all our needs.

Worshipping on the Lord's Day (first day of the week) and in the morning of each day shows this same service of offering the first and best. So does giving our lives to the Lord early in youth so God can have our whole life. May we have this kind of offering in mind as we start this new year. Let God have our first and best. He will not be satisfied with left-over moments and half-hearted service. He wants our hearts, our best, our first devotion.

—Selected from The Pilgrim

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AT THE DOOR OF A NEW YEAR

As mortal beings we spend our earthly existence within the boundaries marked by years. Whether it be the length of the pilgrimage, the date on the calendar, or the distance to the nearest star, it is in terms of years we think of them.

Perhaps it is for this very reason that the dawning of a New Year is so meaningful to us. For, regardless of our age, we look both forward and backward in terms of years. In fact, we find it extremely difficult to conceive of anything apart from some chronological relationship—some season, some date.

The song writer was inspired with the thought of a land where, "they count not time by years," yet in reality we find it far nearer to our understanding to sing, "When we've been there ten thousand years." Not that we can comprehend a life span of such magnitude, but speaking of it as a period measured by years gives it some meaning for us.

At the dawning of a New Year it is well for us to give attention once again to the faithfulness of our Heavenly Father and the

extension of His goodness through the past twelve months. Surely His benefits are without number and far beyond our deserts or finite understanding.

But why should we limit the events we recall to the ones which took place in the past year? Let us think back across the decade—the dawning of the age of space. And, as we do so, our minds will continue to probe the years past. We recall World War II, and many readers will remember the great depression, the first world conflict, and the turn of the century.

But surely our heritage is not to be found in the twentieth century alone. We think of the things we've read, of the Reformation, of the Dark Ages, and through all of them we find a thread of hope and faith—the footprints of God in the history of men.

We consider the Early Church, the twelve disciples, and the life of Jesus. But even here our story cannot end, for we think also of the prophets who foretold Christ's coming, and we are reminded of David, on whose throne He shall yet reign. The patriarchs cannot be omitted, and soon our understanding begins to fade as we consider the account of creation and the dawning of time.

Yet even here we cannot stop, for before time—beyond the years—God was. Comprehend Him we cannot, yet by faith we enfold the revelation of Him to our heart, knowing that we were chosen in Christ before the foundations of the world were laid. Yes, He is "our God, our help in ages past," but even more, for God became our helper before the ages had their being. From everlasting He is God, and from eternity He has called us by His name.

It would be impossible for us to trace the hand of God in the events of the future as we have traced it in the past. What may yet lie before us has not been given to us to know. But of this one thing we can be sure: even as God has manifested His sovereign grace from eternity, so He will continue until every detail of His eternal plan is perfected, and the kingdoms of this world have become the kingdoms of our God and of His Christ.

Christ humbled Himself to taste of our humanity; in Him God designed to stoop to our finiteness and to deal with men within a span of years. He Himself inhabits eternity, yet He ministers to us through times and seasons. He understands and considers our mortality.

Yes, time shall cease and days shall end, but beyond the years the children of God look forward to entering the heavenly abode, and there in God's presence to live and to serve throughout all eternity.

How bright the New Year looks to all who share this hope.

Selected from The Vindicator

TAKING TIME WITH CHILDREN

"I don't have time!" How often that expression is made! We here on earth do have time right now for the things we deem really important.

Children are our most valuable possessions, whether we are rich or poor parents. They are possessions which shall follow or precede us into and throughout the eternal ages. Into our arms, hearts, and homes they have been sent by the Creator to be molded and shaped for time and eternity. The responsibility is staggering, and we cannot meet it without the Eternal Arms beneath and around us, and the shadow of the Almighty over us.

We take every care to build strong bodies, secure medical aid, and follow health rules for eating, sleeping, and exercise for our children. Are we just as diligent to give them a strong, spiritual foundation for a life that shall never end?

In an effort to show others how much they value their children some parents use their time to doll up the exterior instead of the soul, and thus plant pride in the heart of the child. Children soon learn to interpret admiring glances and remarks, to the fostering of self-conceit.

Other parents waste time doing things for children they should be learning to do for themselves. Some parents unintentionally take plenty of time to spoil their children, or otherwise start them off for a life as a misfit or a wreck somewhere along life's pathway. So let us be careful how we take time with our children.

The baby years are the golden years for laying foundations, elementary school years the silver, the high school years brass, and beyond that iron, or clay mixed with iron (borrowing from the pattern of the image in Daniel 2:32-34).

If false impressions, attitudes, ideals, senses of value, are given in the preschool years by parents, they are hard to change. The parent's daily living before the little ones is a moving picture, never to be erased. The atmosphere, prejudices, habits, standards of the home are being copied on the most delicate, impressionable plate in the world—the eternal soul of a little child.

Realizing our great opportunity and privilege how shall we proceed? With a prayer in our hearts for heavenly wisdom and Holy Spirit guidance, let us at all times by "precept and example" impress the supreme authority of God's Word. If we anchor our children to the Word and live accordingly ourselves we are giving them the true foundation for Christian living.

It takes time to tell and read Bible stories, explain Bible pictures, and read other character-building stories to children in the preschool years. It takes time, simplicity of language, and a vital touch with the Lord to teach little ones to talk with their greatest Friend in a free natural way about their problems, duties,

and interests, and to go to Him for confession and forgiveness for wrongdoing. It takes time to teach honesty and immediate obedience—but less time the younger it is taught, and with accompanying less embarrassment, and greater ease. It takes time to teach little hands to work, instead of doing jobs quickly and better ourselves. It takes time to listen to a child's experiences and to answer hundreds of questions about hundreds of things and to discuss life from the primary child's angle. All these are your golden opportunity—a chance you'll never have again for giving first impressions.

A regular or irregular period each day with the children for singing, prayer, stories, or discussion should not be omitted. When children are older this might be correlated with the family worship period.

Make children feel free at all times to come with their little problems. If we're too busy to listen in the preadolescent years we needn't expect them to come in the adolescent and courtship days with weightier problems. If as parents, we hold up before them the right attitudes and standards in those years when we are their all-in-all, we have lessened our troubles for the years ahead.

"My father is smarter than your father, . . . and our whole family is smarter than yours," boasted one small boy to another. This is a fair sample of the superiority complex that some of our children have. By example and teaching let us show our children that God made all classes "of one blood," and that all are sinners before a just God. We are here to mingle with and help each other to noble Christian living.

When other children visit ours we should know what is going on, or help them to have a clean, happy time. When children go to visit at a questionable home, go with them and visit the elders and know what your children are facing. Of course we prefer that our children spend most of their visiting time with well-trained children from Christian homes, but they must also learn to stand their grounds in times of temptation.

On the schoolground they generally meet children of all kinds—rich, poor, friendless, trained, untrained, Christian and non-Christian. These various classes present problems. Fairness, kindness, and friendliness to all should be the ideal held up, with a good Christian chum or two as a confidant for sweet, clean secrets at times and places not so noticeable to other children as to cause offence. However, if parents do not exhibit that general love and friendliness to "all the brethren," limiting their social warmth to a select few, no amount of teaching will avail otherwise.

Then too, it takes time to give ideals of Christian gentlemanliness and womanliness, standards of Christian courtship, marriage, and home life. General outlines of these standards should be

given, and they are generally well received long before the child reaches the actual stage. Children's questions are generally a good guide as to the right time to teach ideals along these various lines in a beautiful, sacred way.

Teasing children about one of the opposite sex is one of the worst ways to prepare them for happy comradeship with both sexes in the early and middle teens; it brings prematurely and foolishly to the children's minds the thought of choice before they are capable of choosing wisely. It is much better to instruct children occasionally to be friends of all until such an age of development when they can judge whether the one considered is an out-and-out Christian, a good worker, a kind and polite helper in his or her own home, one able to make adjustments, a congenial, unselfish personality, etc. In the meantime the child should be building his own character according to the same ideals.

Many of the present church problems would not exist, if all Christian parents had taken some of their money-making or leisure time to indoctrinate and explain the Word to their own children in their younger years. A family's loyalty to God and the church is determined largely by early concern of the parents for the soul nurture of their children. Too many parents let the golden morning hours of life slip by, then wake up and spend days and nights in lamentation and anxious concern because their children are not proving true to God and the church. Sometimes they even seek to blame others for their own failure.

If, as parents, we believe in the Word of God as taught and interpreted by the church, let us teach diligently and stand loyally by her doctrines and her faithful watchmen at all times before our children. They know whether we really believe in the prayer covering and its companion, the bonnet, Church-and-Bible conformity or world-conformity, nonresistance, or insisting on our rights, support or criticism of church leaders; in short, they know whether in actuality we believe exactly what we profess and try to teach them, or not. Our children know whether we pray for our ministers, deacons, mission boards, missionaries, and other workers in the church.

How do our children know whether we are true or pretentious defenders of the "Faith of our Fathers"? Haven't they concentrated their five senses and fresh little minds on our every procedure and every conversation uttered in their presence. They can tell us revealing things even about ourselves, because from babyhood they have looked us through and through, heard our good and bad biases, and studied our every motive at close angle—and they can't be fooled.

Parents must be truly born again to be able to explain the way of salvation and to lead children through the same transforming experience. By example and by precept they must be taught

that the ways of Christ are adverse to the ways of the world; that the Holy Spirit gives power and victory over sin.

What a wonderful transformation would come about in the church if every mother would exemplify and diligently teach every little daughter the Bible teachings against the present trend of brooding the hair (1 Tim. 2:9); cutting off the hair (1 Cor. 11:15); wearing of jewelry (1 Tim. 2:9); the outward adorning instead of the inner adorning (1 Pet. 3:3,4); against conforming to the world

(Rom. 12:2) in skirt lengths, necklines, sleeve lengths, head-gear, paint-and-powder habits; against loud, unbecoming, unlady-like conduct. Prov. 31:10, 25, 30.

What spiritual growth would be evident in the church if every father (in co-operation with the mother) rose to his responsibility as hero-example and instructor of every young son against the evils of "sowing wild oats," even as Lemuel's mother in Proverbs 31; against taking the sword (Matt. 26:52); against the unequal yoke (1 Cor. 6:14); against vile talk (Col. 3:8); against swearing (James 5:12); against conformity to the world in any and all ways! Rom. 12:2.

If we don't take time with our children someone else will. If we're so employed with money-making, entertaining to excess, or otherwise so laden with the cares of this life that we neglect our first responsibility, God will hold us accountable.

I remember hearing my Father lament about some of our dear, faithful evangelists who were away from home so much of the time trying to lead other people's children to Christ, that their own were led astray, or into worldly churches. In an effort to avoid the same mistake he refused many evangelistic calls in order to be with his family during those early formative years.

As children grow older and less dependent they take less and less of our time, for they learn to think and act for themselves. If we have grasped our early opportunities we need not fear so much their making of proper decisions and choices for themselves along the way. If we have been an understanding pal, yet a firm disciplinarian and wise counselor, through the early and adolescent years, the child should have developed a self-control and standard of action that will not be far amiss.

"Fathers and mothers, I charge you solemnly before God and the Lord Jesus Christ, take every pain to train your children in the way they should go. I charge not merely for the sake of your children's souls; I charge you for the sake of your own future comfort and peace. Truly it is your interest so to do. Truly your own happiness in a great measure depends on it. Children have ever been the bow from which the sharpest arrows have pierced man's heart. Children have caused the saddest tears that man has ever had to shed. Adam could tell you so; Jacob could tell you so; David could tell you so. There are no sorrows on earth like those

which children have brought upon their parents. Oh, take heed, lest your own neglect should lay up misery for you in your old age; take heed, lest you weep under the ill-treatment of a thankless child, in the days when your eye is dim, and your natural force abated.

"If ever you wish your children to be the restorers of your life, and the nourishers of your old age; if you would have them blessings, and not curses; joys, and not sorrows; Judahs, and not Reubens; Ruths, and not Orpahs; if you would not, like Noah, be ashamed of their deeds, and like Rebekah, be made weary of your life by them—if this be your wish, remember my advice betimes: Train them while young in the right way."

Fathers! Mothers! What is more pitiful than old age saddened by the failure and wrecked lives of the children God gave us so that we might build for them life foundations? On the other hand, how beautiful is a peaceful old age blest by children who rise up and call their parents blessed!

—Selected from Christian Monitor

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HOW TO RUIN A CHILD

(These "12 Rules For Raising Delinquent Children" were issued by the Houston, Texas, Police Department):

"1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe that the world owes him a living.

"2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up 'cuter' phrases that will blow off the top of your head later.

"3. Never give him any spiritual training. Wait until he is twenty-one and then let him 'decide for himself.'

"4. Avoid use of the word 'wrong'. It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

"5. Pick up everything he leaves lying around — books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

"6. Let him read any printed matter he can lay his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.

"7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

"8. Give a child all the spending money he wants. Never

let him earn his own. Why should he have things as tough as you had them?

"9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

"10. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

"11. When he gets into real trouble, apologize for yourself by saying, 'I never could do anything with him.'

"12. Prepare for a life of grief. You will be likely to have it.
— Full Salvation Tract Society

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THE PLAN OF SALVATION

One frequently hears the charge brought against the plain churches, "Yes, they have many good points, but they just don't preach the plan of salvation."

Only the other day I heard it, and I decided to do a little thinking on the subject. Just what do the people who say this mean by the "plan of salvation"? What is the "plan of salvation" anyhow?

If it is true that the plain churches do not teach the plan of salvation, there is plenty of reason to be concerned. But before we accept such a charge as true, it is only right that we find out what the people who are making it mean by "the plan of salvation."

About six months ago I came across a magazine write up about a popular evangelist from Ohio. The magazine told in glowing terms of the man's great success in drawing crowds to his meetings and of the many conversions under his preaching. I was less than impressed, for the same article told how this man said he does not have time to discuss doctrine. He said he would let others argue about doctrine if they wished; he intended to stay busy preaching "salvation."

This man's statement sums up many people's thinking about salvation. It implies that salvation can be separated from doctrine. It implies that a person can have salvation while disobeying the many commandments of the Bible that are doctrinal in nature. This is a misleading concept of salvation which is far from Scriptural. It ignores the words of Jesus when He said, "If ye love me, keep my commandments." John 14:15.

Many of these people who are doing the most talking about the "plan of salvation" have what might be called the ABC religion. They have been reading a lot of false teachers more than they have been reading the Bible and teachings of our Anabaptist forefathers.

To these people who are mixed up in some brand of the "ABC" religion, life is very simple. These are the people who have everything down on a formula basis so that it could almost be taught to a kindergarten class. To them it is as simple and easy to follow as a recipe for baking a cake. Their concept of the plan of salvation is: STEP ONE: Fall on your knees; say you are a sinner and in need of God. STEP TWO: Ask Jesus to come and live in your heart. STEP THREE: Summon a sudden burst of faith and thank God loudly for having so gloriously saved you. STEP FOUR: Go out repeating your testimony, which seems to mean, talk about yourself in religious terms. (There may be a number of slight variations in the formula, but the over-simplified, step-by-step, bake-a-cake approach remains the same.)

A, B, C. One, two, three. There. As simple as that. It's done. You were a sinner, and now you are a saint. It doesn't matter that you did it on the spur of the moment under a strong emotional appeal. It doesn't matter that you know nothing of the doctrines and commandments of the Bible. It doesn't matter that your will isn't broken. It doesn't matter that you are not united with a Bible-believing, disciplining church. Why should it matter for now you are "saved"?

Saved. For those in the "ABC" religion, it's almost a magic word. When someone mentions the worldliness in their lives, they don't worry. They just say how glad they are those things are secondary, and that now, at last, they are saved. It's a word that is often used as an automatic exemption from following those unhandy Bible teachings on nonconformity, self-denial, and discipleship.

This is a false concept of the "plan of salvation." If we look honestly at it, we will see that it is closely connected with the mass-meeting, altar-calling type of conversion. It has more in common with the teachings of present-day evangelists than with the blood-steeped writings of our martyred forefathers. It is too bad that we have allowed people who disregard such basic Bible principles as nonresistance and church discipline to influence us in our concept of what the plan of salvation is.

The plan of salvation is NOT just several verses from John and one from Romans. The plan of salvation is the entire Bible from Genesis to Revelation.

The plan of salvation is NOT something that happens to us in one "experience" and lasts the rest of our life. The plan of salvation is something we need every day as long as we live. Our salvation dare never be in the past tense, or it will only be pretense.

The plan of salvation is many things. It is a daily walk on the narrow way. It is a broken and contrite spirit. It is a teachable attitude. It is love for our fellowmen. It is faith in the promises of God. It is repentance. It is purity. It is compass-

ion. It is being honest with ourselves, our fellowmen, and God. It is accepting responsibility. It is submitting to authority. It is being part of a Bible-based fellowship where saints are encouraged and sinners admonished. It is all these and a thousand more. Above all, it is an humble dependence on the grace of God, realizing that we have deserved and still do deserve only eternal condemnation.

If the plan of salvation could be summed up in a half dozen verses, the Bible would not need to be so long. For the Bible is given for no other purpose than for the salvation of men.

The plan of salvation is not just a commitment that we make in one-half hour. It is true that we all must come to the place where we realize that we are lost and need a Saviour. But that is not the plan of salvation. It is only the beginning. The plan of salvation the Bible teaches includes our whole lives. Our commitment to God will avail us nothing unless it is followed up by daily cross-bearing. I believe that many times John 3:16 has been quoted when it would have been well to quote alongside of it the words of Jesus when He also said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

For the plan of salvation is more than the atonement. It is also discipleship. Without discipleship the atonement is of no value to us, regardless of how many words we make to the contrary. The Apostle James says it is easier to prove we have a saving faith by how we live than by what we say. (James 2:14-18.)

Closely connected with the oversimplification of the plan of salvation is a wrong conception of the new birth. Too many think of the new birth as the same thing as a decision. A decision can be made with ease. To be born is a painful process. A birth involves struggle, suffering, and agony. Our forefathers taught that even as the natural birth is not accomplished without much sighing and pain and travail, so it is with the spiritual birth.

We should indeed be concerned that our churches do teach what the Bible teaches. We all know there is much work to be done. There are conditions among us that are not as they should be. But to say that the plain churches do not teach the plan of salvation is hardly fair. It would be fairer to say that they do not believe that merely to talk about one's salvation is enough. It must also be lived.

Undoubtedly the plain churches should teach the plan of salvation more—the whole plan. But I am thankful that it is taught as fully as it is. For every time we teach that the way to heaven is narrow, we teach a part of it. Every time we teach that the grace of God is calling men to repentance, we teach a part of it. Every time we teach that men must love God and forgive each other, we teach a part of it. Every time we teach that religion

without self-denial and discipleship is a mockery, we teach a part of it.

We could go on for hours. The list is as long as the sermons our ministers preach with such earnestness every Sunday. The list is as long as the pages of Family Life which are devoted to "Christian living" (another term for the plan of salvation). Last of all, and most important, the list is as long as the line of dedicated fathers and mothers, school teachers, and young people in every community who radiate the Gospel message of hope and love in their daily lives.

—Family Life

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CHILDREN'S PAGE

ABRAM RESCUES LOT

Genesis 14:1-24

Abram's nephew, Lot lived in Sodom. Sodom and Gomorrah were very wicked cities and why Lot chose to live in Sodom is a mystery. The cities of that day had high walls around them and I suppose that Lot may have felt that he was protected by living within the city.

At about this time there were four kings who were agreed together and they made war against the five kings of the Jordan plain and overcame them. The kings of the cities of Sodom and Gomorrah tried to run away, but possibly for fear of running into the enemy they were forced into a part of the land full of tar pits which they fell into. Most of the people of Sodom ran to a nearby mountain to escape but for some reason Lot didn't run away and was captured by the enemy who took him and his family and everything he had. The armies of these four kings looted the city of Sodom and took everything of value that they could carry besides making prisoners of all who remained in the city.

Now one of those who escaped from Sodom came to Abram and told him what had happened, and that Lot was taken captive. Abram was concerned for Lot and he armed 318 of his trained servants and with the help of three of his neighboring friends, pursued the enemy unto the city of Dan which was over 100 miles from Sodom. At night Abram attacked the enemy by surprise and chased them to a city called Hobah which was close to a city named Damascus, about 40 miles from Dan. Abram brought back Lot and all of his family and the people that were captured with him besides their stolen property.

Even though Lot had chosen the best of the land for himself, Abram remembered that Lot was his nephew and risked his life

to rescue him. God had promised to give Abram all the land He had shown him. Abram believed God and trusted that He would help him overcome the enemy.

God has promised to give us a home in Heaven if we will only trust and obey Him. Heaven is our promised land and if we believe in God and His Son, Jesus, He will be with us in the time of trial and deliver us from the enemy.

— Brother Rudy Cover

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NEW YEAR

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;

Fill my hand with service blest,
Fill my heart with holy rest,
Fill my life with praise!
—Frances R. Havergal

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Face the New Year with the old Book.
Face the new needs with the old promises.
Face the new problems with the old Gospel.
Face the new life with the old remedies.
—Selected

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ADULT SUNDAY SCHOOL LESSONS FOR JAN., 1974

- Jan. 6 - The Baptism of Jesus. Matt. 3:1-17
 Jan. 13 - Jesus Begins His Galilean Ministry. Matt. 4:1-25
 Jan. 20 - The Beatitudes. Matt 5:1-16
 Jan. 27 - Jesus and the Law. Matt. 5:17-48

Questions:

- (1) What is the baptism of fire mentioned in Matt. 3:11; Luke 3:16? See ref. in 1 Cor. 3:11-15; 1 Pet. 4:1.
- (2) What did Satan really want Jesus to do most of all? Matt. 4:1-10.
- (3) What did Jesus mean when He said, "Follow Me and I will make you fishers of men"? Matt 4:19.
- (4) Who are the "poor in spirit"? Matt. 5:3.
- (5) What is the "gift" we bring to the altar? Matt. 5:23, 24.

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Paul R. Myers
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BIBLE MONITOR

VOL. LII

JANUARY 15, 1974

NO. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EARTHLY JOYS FADING

If we think we are battling with care and strife
And affliction, yes pain, takes hold in our life —
It's true refining, as gold tried in the fire;
Drawing closer to Him, He bids us look higher.

The desire for material things life has to give
Seem to fade away, the longer we live —
It's because of the grandeur, beyond the blue,
Where God offers peace to the hearts that are true.

Let's live these lives for our Father above,
Our hearts daily filled with Christian Love —
He'll find His chosen, o'er land and sea;
I'm praying daily He includes you and me.

Hark! Friends, Brethren, and loved ones dear,
Think often of what you've labored for here —
As a poet has mentioned and you will find,
All that you've strived for you're leaving behind.

The Old Ship Zion is struggling along
Amid confusion of multiplied throngs —
But the longer we live, we can clearly see,
Our faith leads us Home, "Blest Eternity."

— The Vindicator

KEEPING THE WORD

In Luke chapter 8 we have the parable of the sower. The disciples asked the meaning of the parable and Jesus told them it was given them to know the meaning, but to others in parables that seeing they might not see and hearing they might not hear.

"Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in the time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience," Luke 8:11-15.

In these verses we notice the Tempter is ever ready to draw one away by whatever method he can. We see, too, the part that pleasures and riches have in undoing a person. It also appears that the heart was not honest and true as it should have been else that wouldn't have happened.

How different in verse 15! In this instance the Word was kept and resulted in bringing forth fruit with patience. How necessary it is that we retain the knowledge of the Word in our hearts!

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:1-3.

We see the necessity of first hearing the Word and then accepting the Word. Many may hear the Word but will not accept. How are we to be benefitted by the Word if we are neglectful of it? "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath," James 1:19. The psalmist said, "Thy Word have I hid in my heart that I might not sin against thee. "The hiding of the Word indicates the esteem which the psalmist had for the Word. Do we have the esteem and reverence for the Word we should have?

Many sit under the preached Word with little visible effect. We may wonder why. Perhaps it is as the Scripture says, "... the word preached did not profit them, not being mixed with faith in them that heard it." However that may be we are told "Be

ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," James 1:22-25.

"Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night," Psalms 1:1,2. Do we delight in the law of our God? How often do we meditate on His law?

The psalmist also said, "O how love I thy law! it is my meditation all the day," Psalms 119:97. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it," Deuteronomy 30:14. May we have a reverence for God's Word that we may meditate upon it, study it and keep it.

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AT THIS MOMENT

With the millions, nay, billions of people scattered across this world, and with the sad majority walking that broad dark path which leads to destruction . . . with wicked men and women teaching their confused and neglected children the fruitless ways of Satan . . . with "mighty men, men of renown" disclaiming God, and still fighting their endless wars for peace . . . and with so great a population, so much sickness, so much evil, and so much misery — are we not safe in assuming that all the following

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statements are true:

At this moment, a young lady lies in a hospital, dying slowly. This year will be her last, of that she is certain; the cancer within her is spreading and taking its toll, turning her strength into pain. She is not close to God. No, she thought herself secure in her ignorance — until the Grim Reaper approached. And now she knows no escape, no Saviour. And there is a young man somewhere, lying on a battlefield, knowing he will not see his family again.

Yes, they are everywhere, men and women who will never see another sunrise or another snowfall, another spring day, another laughing child. Disease plagues them, pain destroys them, bizarre accidents separate them from all they hold dear? But you? You are alive, probably healthy, probably happy. You may not have all the strength you desire; you may be handicapped or hindered in some ways; but you have wonderful promises to claim as your own! You have His wondrous Presence wherever you go! You have friends, true friends, who care — friends to share your problems and trade them to blessings and encouragement. Friendship erases the rough edges from the most splintering tragedies of life; let brotherly love continue.

Yes, we have much to be thankful for! And we do thank Thee, O God, for life, for health as it is given to us, and for strength to do Thy will.

At this moment, many are starving. Perhaps even now, somewhere, a little girl is giving her last sigh unto death — a little girl with nothing now left of herself but dull pleading brown eyes and a thin hunger-racked frame, covered by a dirty rag. She never knew a full meal like yours. . . you never knew one like hers. O, the hopes her parents had for her when she was born into the world! But, now? And, your children? They are happy, alive and nearly perfect, gay and carefree, bundled in beautiful clothes. And you and I? Satisfied, materially secure; life and happiness are taken for granted; famine is almost an unused word in our brotherhood. Its reality is exposed in the depths of our cities, all around us, and in other nations. We thank Thee, O Lord, for our common food. Help us learn to appreciate it more, for others go without. Comfort them.

At this moment, even as you read these lines, a young mother; despairs because she dares not live her religion openly. She fears even to teach God's truths to her children, lest the secret be out, and the authorities come. Can she escape? The Iron Curtain is drawn tight. May God be with her and strengthen her! And you, young Christian mother, busy father? You are completely free to instruct your children, both in public and in private. You can read to them. You can teach them; you can share their young minds, you can shape their young minds and open them toward

God. What could hinder us? Ourselves, only ourselves. "Our children must be popular. They shouldn't be different from other children." (Popular with God or popular with man? In heaven, or on earth?) "Let them go their way; they'll turn out all right." All wrong. Good parent, do not claim to be a child of God unless you constantly instruct your children to love God's ways. Man's ways are not best. And do instruct them, dear parents, because the gate which leads to eternal life is strait, and few there be that find it. We thank Thee, dear Lord, for this freedom to instruct our children. May we shake off our love of luxury and teach ourselves and our loved ones the more diligently.

At this moment, thousands of eyes are focused on darkened screens, hypnotized by the miracle of television. From violence, to pride; from open lust, to cold, closed hearts; from sadism, to vainglorying; from diluted "religion" and meaningless "hymns" to cheap shows and obscene acts, the vicious circle of television continues, polluting the minds of many. It switches in an instant from the godly to the gaudy, trying to ensnare all. Worldly people marvel at us, asking, "What do you do with your time? I'd be lost without my TV set." Sad to see, many of them are probably lost with their TV's, but the question they ask is good: "What do we do with our time?" Author Arnold Bennett tried to show its importance, "You wake up in the morning, and lo! Your purse is magically filled with twenty-four hours — the most precious of possessions." How do we use these twenty-four hours from God? The necessities of life (work, sleep, eating, etc.) take up most of our time; it is largely how we use the remaining time that determines how much fruit we bear. Are we a peculiar people, zealous of good works? We claim to be, so we must do good works; we must seek those who are less fortunate and help them, encourage them. In a short hour, you can cheer someone up until he thanks God for your friendship. In a single hour you can raise someone's mind to higher things. You can study the Scriptures, or memorize a few treasured verses; you can learn a hymn, or sing many hymns; you can do someone a favor, or thank someone for a favor done; you can pray to your Father; you can commit a special problem to His oversight, you can grow a little closer to the One who made you — in just one hour. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. "Can we not safely add "and with all thy time?" Be not deceived. If we are so careless as to waste our present spare time, will God entrust us with eternity? We do thank Thee, Father, for our time. Teach us to better use it.

At this moment, evil plans are being made. Men are figuring out ways to produce more alcohol, more tobacco, more worthless "art" and songs, more worthless "literature." All over God's earth evil men are plotting to destroy His handiwork, to cover its

beauty with the dark stains of sin. More and more candles are being blown out; it is getting darker.

And what are we — the light of the world, the salt of the earth — doing? Are we working too, trying to promote the cause of Christ? Are we, too, planning, praying, thinking of more and better ways to let our light shine? (Or perhaps we are letting but a few rays come from under the bushel?) Are we deadly concerned because the wickedness around us (and in us?) is increasing? Praise God, some of us are. But we can never become too concerned; we cannot do too much for the Good Master. Thanks to the perfection of the Christ it is possible for us to please God; but we must always, always, constantly endeavor to please Him more. Freely we have received; freely let us give. Evil men, at this moment, are planning their ill work for the future; let us plan to do good. May our salt have more savour; let us shine our light in darker corners.

At this moment; at this moment. We could of course go on and on, for at this moment so many things are happening. Men are praising God, cursing Him, denying Him, and learning to love Him. Men are fighting, feuding, lying, stealing, cheating, killing, and hating — all before the eyes of the One who made them in love. At this moment someone is just beginning to learn the happiness of the life hid with Christ in God. Others are turning back. Press onward.

We have so much to be thankful for! We need not count our blessings very long to realize that we are indeed blest! God has been good to us. And we do thank Thee, O God, for this moment. We know that Thou art near, observing all that we say and do, even the most hidden thoughts of our hearts. And we know that our righteousness, in thy sight, is as filthy rags; God be merciful to me, a sinner.

What can we do, at this moment, to show our gratitude to God? Or our gratefulness to Christ? Or our increasing communion with the Holy Spirit? We can only review our past, and judge ourselves. We can only determine to improve, resolve to do better and to try harder. What can we do? We can renew our vows and walk with God. As we learn His will and ways we surely find His lasting peace, happiness, and true contentment.

But True Contentment is never seen walking with Idleness. There is work for us to do; there are foes for us to fight. Let us think on the good things, but may we be not so blind concerning the bad. Let us enter the Ark of safety; let us prove our faith by our good works. Let us be examples of the believer; let us join the Vine and produce fruit. God bless us, my brother and sister in Christ, as we go. There are storms outside approaching.

— Selected from The Vindicator

WHERE DID WE GET CHRISTMAS?

Was it really the birth of Christ? Does it come from the Bible or paganism? Many people have blindly assumed that its observance is taught in the teachings of the New Testament. I, however, cannot find where Paul or the other apostles of the early Church celebrated Christmas.

Christmas began in Mesopotamia over 4000 years ago and is not Christian in any sense of the word. Christmas was the birthday celebration of Sol the Sun God of Babylon for 2000 years before the birth of Jesus Christ.

Genesis 10:8-10. We find that Nimrod, the grandson of Ham, son of Noah, was the founder of the Babylonish system that has gripped the world ever since. Nimrod was so evil that he married his mother, Semiramis. After his untimely death, his mother claimed a full grown evergreen tree sprung evernight from a dead tree stump. To her, this symbolized his spirit springing forth into new life.

It was claimed that on his birthday he would visit the tree leaving gifts upon it. December 25th was the birthday of Nimrod. Through generations of idolatrous worship, Nimrod became the Son of Baal the Sun God, and his mother Queen of Heaven.

The worship of mother and child spread over the world and became objects of worship. We find in Egypt they are called Isis and Osiris, in Rome they are called Fortuna and Jupiter. In many other countries we find the observance of the Madonna and child long before the birth of Christ.

The Chaldean religious rites have been handed down through the Catholic Church to the denominations of today. Christmas means "Mass of Christ." It became a Roman Catholic Mass. But where did they get it? It came to them from Egypt as the celebration of Sol the Sun God.

Christmas was not observed by the earliest Churches for the first two or three hundred years. However, by the fifth century, it had been established as an official festival of the Church. Remember, the Roman world had been pagan prior to the fourth century. Christians were few in number and were persecuted by the government and by the pagans.

When Constantine became Emperor, who made his profession Christianity, he placed Christianity on an equal footing with paganism. People of the Roman world began to accept this now popular Christianity by the thousands. However, these people had grown up in pagan customs and chief of these was the pagan festival of merrymaking for the Sun God, Sol. We can call Christmas Christian, but it still remains the same old

pagan Sun worshipping festival.

There is no Bible authority for its observance. In Jeremiah 10:1-6, the Lord says, "Learn not the way of the heathen. . .for the customs of the people are vain." This Scripture proceeds to give us a detailed description of cutting down a tree and decorating it as so-called Christians do today. The fifth verse plainly states that these are trees and not gods to be feared. Can you see the similarity of this Scripture and the religious rites of the Babylonians, Nimrod and his Mother?

Now let us read Matthew 2:1-11 on exchanging gifts and see if it's scriptural at this time of the year. We see that the wise men (number unknown) presented their gifts to Jesus as King of the Jews. They were not busy giving gifts to relatives, friends or one another as today.

Eastern custom is noticed often in the Old Testament, when approaching into the presence of kings, with presents in hand. These Wise Men were using the protocol of the times in approaching a King. They were not trading gifts back and forth.

Are we not living in a modern Babylon today? Are we giving gifts to Jesus Christ or are we trading them among ourselves as the pagan custom is? These customs at this time of year do not honor God, but rather, set His Word back.

Revelation 18:4 states: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In Hosea 2:11-13, the people were holding feast days they chose and new moons. These were acquired from the pagan nations around them and not the ones God had originally instituted. Notice verse 13. "And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord."

Brothers and Sisters let each one of us come out from among this modern day Babylon and worship our loving Father by giving ourselves as gifts to Him and not follow the ways of the pagans.

Brother C. I. Frost

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FOOLISHNESS IS SIN

The Bible condemns all foolishness. Many Scriptures, especially in the Proverbs, imply that all sinners are fools and that sin is foolishness. "Fools make a mock at sin" (Prov. 14:9). "Foolishness is bound in the heart of a child" (Prov. 22:15). "He

that trusteth in his own heart is a fool" (Prov. 28:26). "The fool hath said in his heart, There is no God" (Psalm 53:1). "For my people is foolish, they have not known me" (Jeremiah 4:22). Rom. 1:21,22 states man is vain in his imaginations and his foolish heart is darkened. "Professing themselves to be wise, they become fools."

It has been stated that America is laughing itself to hell. Everything is supposed to be funny and entertaining, detracting from the serious and stern realities of a brief, earthly life (sin, salvation, and judgment to come). Religion is joked about, the sacred institution of marriage is the butt of many sordid jokes, and hell is laughed away. The spirit of the age is leaving the church — even the more conservative ones. Some preachers are not serious enough to refrain from light and amusing remarks while preaching. Life is serious — life is short. We are dying men preaching to dying people. May the ministry of the Word be in all seriousness, fervency, and power backed by a serious consistent life in all things.

The burden of this message is not to sinners foolishly rejecting God and living in levity and sacrilege, but the light, worthless, foolish talking and living that is too prevalent among professing Christian people. It has been said, "A little foolishness is relished by the best of men." This statement has no Scriptural support and is carnal. Let it be settled once and forever that all foolishness is sin. "The thought of foolishness is sin" (Prov. 24:9). "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting. . ." (Eph. 5:3,4). Since foolishness is sin, the practice of it mars and breaks our fellowship and relationship with God, therefore it will need to be repented of the same as other sins we consider more serious, such as fornication. Foolishness will blight our spiritual growth and our desire for serious, weighty conversation and study of the Scripture. It will kill our testimony to unsaved and apostate Christendom.

A person of the world who had contact with some of the plain people said to a minister, "I generally appreciate your people, their simplicity, honesty, and kindness, but I cannot understand why they love to joke and even tell shady stories." Dear reader, could this be said of you, your home, your congregation?

Foolishness includes vain, worthless, light talk, all nonsense, jesting, witty clever remarks, and anything done for fun or sport. This does not take much thought or mental effort once you acquire the habit. Foolishness comes from an evil heart along with all other sins. "The mouth of fools poureth out foolishness" (Prov. 15:2). "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness" (Prov. 15:2). "The heart of him that hath understanding seeketh

knowledge: but the mouth of fools feedeth on foolishness" (Prov. 15:14). In contrast to this is to be sensible, thoughtful, sober, earnest, grave, and speaking and teaching sound doctrine. This is commanded in Titus 2. Included are all ages, the aged men and women, the young men and women.

In my youth in our church circles the majority of the young people were lightminded and given to the telling and hearing of jokes, some more and some less, myself included. A neighboring young brother was no exception. But in his late twenties he was stricken with cancer. I visited him at various times before he died. There were no joking and foolishness there and no lightmindness evident. William Law in the book, *A Serious Call to a Devout and Holy Life*, emphasizes the state of mind, our words, the kind of person we are at prayer, and our concerns on our deathbed. Should not that be our life in general? So we must conclude all of life must be a life of sobriety.

As brethren and sisters in the Lord we will want to help each other to overcome this tendency of the carnal man. Sometimes a rebuke will be necessary. Refusing to laugh with the crowd at the joke of another is sometimes a silent, effective way of rebuke. One sober man or woman in a group can be a great influence to sobriety or vice versa. What is your influence?

If we want to overcome our foolishness there will be some things we will need to avoid. We must avoid and die to all comic strips, cartoons, the joke page, and the telling and hearing of jokes. We must avoid joking to the embarrassment of other people. Just because someone dresses, eats, or does things differently than we do is no reason to laugh at them. Sometimes young men act interested or joke about dating girls that they have no intention of dating. This ought not to be.

We must feed the new man that he may live. We must feed on the Word of God and meditate on that which pertains to sound doctrine (1 Tim. 4:15). Instead of foolish talking and jesting we are rather to give thanks (Eph. 5:4). "Let your speech be always with grace, seasoned with salt" (Col. 4:6). "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (11 Tim. 1:13). "How forcible are right words!" (Job 6:25). "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24). Oh, the power and influence for righteousness that goes forth from the life and words of the sober.

While the Scriptures set forth the Christian's life as one of sobriety and no allowance is made for foolishness, it is however a life of joy and pleasantness. Smiles and some quiet laughter are in order but let us beware of lightness and hilarity for we search the life of Christ and the apostles in vain for any trace of it.

— Selected from *The Christian Contender*

THINGS WE CAN'T AFFORD

We can't afford to win the gain that means another's loss;
 We can't afford to miss the crown by stumbling at the cross.
 We can't afford the heedless jest that robs us of a friend;
 We can't afford the laugh that finds in bitter tears an end.
 We can't afford the feast today that brings tomorrow's fast;
 We can't afford the race that comes to tragedy at last.
 We can't afford to play with fire, or tempt a serpent's bite;
 We can't afford to think that sin brings any true delight.
 We can't afford with serious heed to treat the cynic's sneer;
 We can't afford to wise men's words to turn a careless ear.
 We can't afford for hate to give like hatred in return;
 We can't afford to feed a flame and make it fiercer burn.
 We can't afford to lose the soul for this world's fleeting breath;
 We can't afford to barter life in mad exchange for death.
 But blind to good are we apart from THEE, all-seeing Lord
 Oh, grant us light that we may know the things we can't afford.
 — Selected from The Christian Example by Brother Willard Beam
 — Author Unknown

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MEDITATIONS

Part 6

The Church helps one to do justly, to love mercy and to walk humbly.

Our belief at the beginning of a doubtful undertaking is the one thing that insures the successful outcome of our venture.

With the Lord as our partner in life, we can know no failures.

Keep your fears of self but share your courage with others.

The hero is no braver than any other man, but he is braver five minutes longer.

Our aim in life should be to greet the day with reverence for the opportunities it contains.

Remember the worth of character.

Never trouble another for what you can do yourself.

You are none the holier for being praised and none the worse for being blamed.

Habit is man's best friend or his worst enemy.

A clean conscience is a soft pillow.

It is right to be contented with what you have, but never with what you are.

Anger is a wind which blows out the lamp of the mind.

A good memory is fine, but the ability to forget is the true

test of greatness.

To will what God wills brings peace.

Meditation or medication?

A minute of thought is worth more than an hour of talk.

The Church must get into the world, but the world must not get into the Church.

A beer drinker slops himself.

Nudist colonies are a reversion to savagery.

A dry and empty barrel falls to staves.

It is dangerous business to ignore the plain Word of the Lord.

When a man sings his own praises, he usually gets it pitched too high.

To grieve oer sin is one thing and to repent is another.

We never pluck roses from a field sown with wild oats.

Mary was a woman of few words, but the mother of the Word.

Kindness is the language the deaf can hear and the dumb understand.

— Brother Paul R. Myers, Box 117, Greentown, Ohio

* * * * *

MEDITATIONS

Part 7

The gift without the giver is bare.

He has the right to criticize who has the heart to help.

How seldom do we weigh our neighbor in the same balance we weigh ourselves.

What we are is God's gift to us. What we become is our gift to God.

Learn to trust God unhesitatingly.

Faith is like a boomerang; begin using what you have and it comes back to you in greater measure.

To lose faith in God is to lose God.

No affliction would trouble a child of God if he knew God's reason for sending it.

Difficulties are God's errands; and when we are set upon them, we should esteem it a proof of God's confidence.

To wait on God, no time is lost.

Lord, fill my mouth with worthwhile stuff, and nudge me when I've said enough.

A lie washes out, but truth is a fast color.

Too little or too much, either produces problems.

True confession is turning our pockets wrong side out.

There is always a flat after a blowout.

Men ought always to pray.

A little oil of forgiveness saves a lot of friction.

An optimist sees a light when there is none, a pessimist blows it out.

Re-born is far more important than re-form.

It is not WHO but WHAT is right that counts.

The last apples on the tree have stood the storms and are usually the ripest and the sweetest.

There are two things seldom used, the third verse of the hymns and the front seats of the church.

Sometimes the best gain is to lose.

A diamond is a piece of coal that stuck to the job.

Every time you give another a piece of your mind, you add to your vacuum.

A mistake is evidence that someone has tried to do something.

— Brother Paul R. Myers, Box 117, Greentown, Ohio

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CHILDREN'S PAGE

ABRAHAM AND SARAH PROMISED A SON

Genesis 17; 18:1-15

Abram was 99 years old when God appeared unto him and told him that his name would be changed to Abraham. Abraham means, "A father of a great multitude." God had promised Abraham that He would make a great nation out of him. At this time Sarah had no children. God also told Abraham that Sarai's name would be changed to Sarah, which means, "princess."

Now we know that when people get old they don't have children born unto them, that is, they usually don't. Sarah had never had any children and I suppose she thought, now that she was old, that she never would. But God had promised to make a great nation of Abraham.

As Abraham was sitting in the door of his tent in the afternoon, three men appeared unto him. Abraham was a gracious man and as the custom was at that time he bowed himself before them, got water to wash their feet and had them rest in the shade of a tree until he got them something to eat. While Sarah baked some cakes of meal, Abraham selected a young calf from his herd and prepared it to eat. Then Abraham took the meat with butter and milk, and I suppose the cakes that Sarah had baked, and set it before the strangers.

After the three men had eaten they asked where Sarah was and Abraham said she was in the tent. Then one of the men said that he would return unto Abraham again and by that time Sarah

would have a son. Sarah had been listening and when she heard that she would have a son, laughed to herself thinking, "Surely the man must be joking."

Then the man said to Abraham, "Why did Sarah laugh? Is anything too hard for the Lord?"

Yes, Sarah did have a son and called him, "Isaac." And one of the three men that talked with Abraham that day was the Lord. Do we think there is anything too hard for the Lord? Jesus says, "With God, all things are possible."

— Brother Rudy Cover

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NEWS ITEMS

NOTE OF THANKS

We desire to express deep appreciation and thanks to those who sent cards remembering Weltha M. Cover on her eightieth birthday. They were much enjoyed as she is confined to a Convalescent Hospital. God bless you all abundantly.

— Joseph I. and Weltha M. Cover

OBITUARY

HARMON G. BROADWATER

Son of the late Mortimer and Lucinda (Magruder) Broadwater, was born on April 11, 1885, in Barton, Maryland, and departed this life at the Sacred Heart Hospital on December 1, 1973, at the age of 88 years, 7 months, and 20 days.

He was a retired farmer, having always lived within a few miles from where he was born. He was a man of few words, a very kind disposition, one who practiced his Christianity day by day, and who enjoyed his children and grandchildren. Neighbors and long time acquaintances stated they never knew him to become angry and that he was an exceptionally good father and neighbor. He will be missed by many as he had many friends and a large family.

Early in life he made peace with his Lord. He was a faithful member of the Broadwater Dunkard Brethren Church, located along the Savage River, between New Germany and Westernport, Maryland.

Preceding him in death was his wife, Harriet, in 1958.

He is survived by five sons, Howard and Grover, both of LaVale, Md.; Edward, Hampton, Va.; Herbert, Baltimore, and

Robert, Barton; eleven daughters, Miss Minnie Broadwater of the home, Mrs. Dorothy Southerland, Mrs. Nellie Llewellyn, both of Barton, Mrs. Della Beeman, LaVale, Md., Mrs. Flossie Beeman, Lonaconing, Md., Mrs. Theresa Broadwater, Mrs. Lily Broadwater, both of Westernport, Md., Mrs. Rozelle Rounds, Mrs. Thelma Bittering, both of Grantsville, Md., Mrs. Edith Long, Cumberland, and Mrs. Myrtle Broadwater, York, Pa.; three brothers, Jesse, Barton, Charles, Frostburg, and Elbert, Swanton; seven sisters, Mrs. Bessie Weir, Mrs. Laura Smith, both of Lonaconing, Mrs. Lucinda Green, Gilmore, Mrs. Frances Broadwater, Frostburg, Mrs. Christine Smith, Baltimore, Mrs. Alice Wilt, Westernport, and Mrs. Margaret Green, Alexandria, Va.; 62 grandchildren; 116 great-grandchildren; and 13 great-great-grandchildren.

Funeral services were conducted at the Church of the Brethren, Westernport, by Elder Paul R. Myers, assisted by Elder James Kegerreis, with burial in the Mt. View Cemetery, near Moscow, Maryland.

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DAILY DEVOTIONS FOR FEBRUARY, 1974

CHARGES

Memory Verse, Gen. 26:5
Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Fri. 1—Gen. 26:1-5
Sat. 2—Gen. 28:1-22

Memory Verse, Ex. 6:13
And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Sun. 3—Gen. 40:1-23
Mon. 4—Gen. 49:1-33
Tues. 5—Ex. 1:1-22

Wed. 6—Ex. 6:1-13
Thurs. 7—Ex. 19:1-25
Fri. 8—Lev. 8:1-36
Sat. 9—Num. 1:44-54

Memory Verse, Deut. 1:16
And I charge your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Sun. 10—Num. 3:1-39
Mon. 11—Num. 4:1-33
Tues. 12—Num. 8:1-26
Wed. 13—Num. 9:1-23
Thurs. 14—Num. 18:1-19
Fri. 15—Num. 27:12-23
Sat. 16—Deut. 1-18

Memory Verse, Deut. 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

Sun. 17—Deut. 3:18-29

Mon. 18—Deut. 11:1-32

Tues. 19—Deut. 27:1-26

Wed. 20—Deut. 31:1-30

Thurs. 21—Josh. 22:1-6

Fri. 22—II Sam. 18:1-17

Sat. 23—I Kings 2:1-12

Memory Verse, Josh. 22:5

But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave

unto him, and to serve him with all your heart and with all your soul.

Sun. 24—I Kings 13:1-25

Mon. 25—II Kings 17:1-41

Tues. 26—I Chron. 22:1-19

Wed. 27—II Chron. 13:1-22

Thurs. 28—II Chron. 19:1-11

Memory Verses, I Kings 2:3

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

II Chron. 19:9

And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

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ADULT SUNDAY SCHOOL LESSONS FOR FEB., 1974

February 3 — Alms, Prayer, and Fasting. Matt. 6:1-18

February 10 — Seek First the Kingdom of God. Matt. 6:19-34

February 17 — The Golden Rule. Matt. 7:1-12

February 24 — The Narrow Way and False Teachers.
Matt. 7:13-29

Questions:

(1) What benefit is there in secret prayer? Matt. 6:6

(2) How can we be sure of getting the necessary things in life like food and clothing? Matt. 6:33

(3) How can we know a false teacher? Matt. 7:16

(4) What is meant by the "narrow way"? Matt. 7:14

Paul R. Myers
Box 117
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BIBLE MONITOR

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FEBRUARY 1, 1974

NO. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE KNOWS

He knows it all — the winding path,
The sky o'ercast and grey,
The steepness of the mountainside,
The roughness of the way.

He knows it all — the haunting fear,
The doubtings that distress,
The wond'rings and perplexities,
And all the strain and stress.

He knows it all — each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear.

He knows it all — thy weight of woe,
Thine often tear-dimmed eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all — but His to choose,
And thine to take His choice!
He knows it all! He planned it so!
Then trust Him, and rejoice!

— E. Margaret Clarkson

FAITH, HOPE, CHARITY

The Apostle Paul in chapter thirteen of I Corinthians gives us the sum and substance of Christianity in three words — faith, hope, charity (love). We may liken these three words to the foundation stones of our belief in Christ for it is upon this foundation that our Christian life is built. Without, faith, hope, and love there can be no Christian experience. Now let us look at these three elements and see what is their significance.

First there is faith. Faith is simply a persuasion or conviction something is true, therefore we can rely upon it. The faith of the Christian rests upon the conviction that here is a Supreme Being and that He has made provision for our salvation and is ever willing to help us work out our salvation. Faith is an inspiration to our endeavor. It is obvious there is a destiny for mankind, and equally obvious that if this destiny is to be attained it must be by a conscious effort to secure it. To believe that God is working with us and in us is a great encouragement. The Apostle Paul admonishes, "... work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure," Phil. 2:12,13.

After faith comes hope. If faith inspires to effort, hope is that which sustains effort. Hope is the conviction that the end aimed at through faith will be achieved. The hope of the Christian is the attainment of a life of virtue, security, and companionship with God. Because he cherishes this hope, the Christian believer goes steadily forward patiently enduring hardships, making sacrifices and putting forth effort. The Christian is to be ready to give answer to those who inquire of our hope. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," I Peter 3:15.

The third element is that of love. The apostle speaks of faith, hope, and love, but he says, "The greatest of these is charity (love)." The greatest is love because it is the outgrowth of the other two. The first of the fruits of the Spirit is that of love. Gal. 5:22. Faith and hope are conducive to Christian character and Christian character is love. The Bible tells us, "God is love." The whole purpose of Christianity is to produce people whose lives are an expression of love. The Apostle John wrote, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," I John 4:20.

It is in vain for us to claim to be a disciple of Christ if love is not the motivating force in our life. Love is simply charity expressing itself in all the relationships of life — in the home, in society, in business. Love should be the supreme expression in

the lives of God's children.

Faith is the inspiration of the Christian life, hope is the sustaining force for attaining it and love is the fulfillment of this hope expressing itself in the daily walk of life. So let us walk humbly in faith, hope and charity.

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NOTICE CONCERNING SUBSCRIPTIONS

Newlywed couples may receive a year's subscription free if a request is forwarded to the editor with their name and full address.

To those who anticipate moving — please report a change of address promptly to the editor to prevent the papers being miscarried.

It will also be appreciated if those who send in subscriptions will give the complete addresses and indicate whether they are new or renewal subscriptions.

It will be of help to the editor if subscriptions are always sent in the same name.

Is your subscription renewed?

— Editor

MOTTO FOR THE NEW YEAR

"I am but one;
But I am one.
I cannot do everything,
But I can do something.
What I can do, I ought to do;
And what I ought to do,
God helping me, I will do."

—Selected

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EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.



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SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as—"thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept", John 11:35.

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.

11. The Publication Board has decided that News Items should contain material in general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers. District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.



FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.

Last Sat. April—Grandview, Mo.

Last Sun. April—Bethel, Pa.

First Sun. May—Waynesboro, Pa.

Third Sat. May—Dayton, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsb'y, Pa.

First Sat. Aug.—Broadwater Chapel, Md.

Sat. before 4th Sun., August—Swallow Falls, Md.

Labor Day weekend—S. Fulton, Illinois.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Maryland

Last Sun. Oct.—Bethel, Pa.

Sec. Sun. Oct.—Waynesboro, Pa.

Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.

Fourth Sat. Oct.—Englewood, O.

First Sun. Nov.—Shrewsbury, Pa.



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GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and it should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all

possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.

E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House, located in Frystown, in northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown, in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take

Route 26 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26, which turns right, one and one-half miles, then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER IOWA

Dallas Center is located on Route 44, twenty-four miles north-west of Des Moines. Turn south off of Route 64 on to Percival Ave. (first street west of R. R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash Streets.

DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg exit No. 63. Go to second stop light, Route 42; turn left to Dayton, (3 miles) right on Route 257 two blocks.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Rt. 440 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county No. 130. Take U. S. 33 or Indiana No. 15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1½ miles south to 139th St., turn

west, go to the second street and south one block.

LITITZ, PA.

At Broad and Main Streets, turn east on Main St. and continue for two blocks, turn right or south on Willow Street. Church house is one block.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington Street four blocks west of Market St. or Route 114. Leaving the Pennsylvania Turnpike at the Carlisle interchange, Route 11 will lead east to Route 114. Leaving the Turnpike at Gettysburg interchange, Route 16 will lead west to Route 114.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U. S. Highway No. 50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U. S. No. 50 and then north one mile.

MIDWAY, INDIANA

An old red brick school house on your right, as you travel southwest from Peru, just off U. S. Highway 31, three miles from the Court-house, which is located near the center of Peru, Indiana.

MOUNTAINDALE, MD.

Seven miles north of Frederick, in the little town of Mountandale, Md., from east go through town to west on road from Lewistown to Yellow Springs, two miles from

Lewistown and three miles from Yellow Springs. If traveling U. S. 15, this road crosses No. 15, half mile west of Lewistown and six miles south of Thurmont.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99, to Ceres, go through underpass, turn right to stop sign on El Camino St., turn left on Park St. to 6th St., turn right one block to Roeding Ave., turn left and go 1½ miles to the Church on Roeding. Coming from the south, turn off highway on El Camino to stop sign, turn left on Park St. and follow above directions.

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Route 20 alternate. Two miles east of junction of Ohio Route 15 and U. S. Route 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, Route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna; church is near the square of Plevna.

NEWBERG, OREGON

Highway 99W enters Newberg in east-west direction. Those entering from the east on First St., go to third stop light, turn right on North Main. Go four blocks to the church at corner of N. Main and Franklin Sts. Entering from the west, turn left at first stop light onto N. Main and go four blocks to the corner of Main and Franklin Sts.

ORION, OHIO

Located in northeastern Ohio, on Orion Road, one fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and 17 miles south of Akron.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

SOUTH FULTON, ILLINOIS

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Ave., go two blocks and turn left on Third Street, church-house is one block.

SHREWSBURY, PA.

Fourteen miles south of York on Route 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50, turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20, about nine miles north of Oakland. Traveling U. S. Route 40, turn south onto Rt. 219, at Keyser Ridge, follow Route 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one half miles Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; One-fourth mile east of Route 194, at an intersection three miles north of Taneytown, Maryland.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio, Route 108 and U. S. Route 20 alternate.

WINTER HAVEN, CALIF.

Located in Cherry Valley. Go north of Beaumont on Beaumont Avenue, go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

MISSIONS

CLEARVILLE, PA.—In South
Central Pennsylvania, about half-

way between Everett on Route 30 and Piney Grove on Route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services second, fourth and fifth Sundays, 10:00 a. m.

TORREON NAVAJO MISSION

Located southwest of Cuba, New Mexico, 23 miles. Turn on State Highway 197 in Cuba. Follow Route 197 for 19 miles when you will take an unpaved road to the left. A mission sign marks this junction. Proceed 3 miles to the mission. Present personnel includes David and Mildred Skiles and family; John and Faye Carpenter; and Edith Moss. Visitors would be wise to notify mission in advance. Address, P. O. Box 188, Cuba, New Mexico 87013. Please contact for further information.

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NEWS ITEMS**PUBLICATION BOARD NOTICE**

Due to the illness of Brother Roscoe Q. E. Reed, please make checks payable to the undersigned until further notice.

— H. Edward Johnson

NOTE OF THANKS

I wish to thank each and every one who remembered me during my recent confinement in the hospital, the third time in thirteen months.

Thanks for the visits, cards, prayers and many phone calls. We want to thank the many who sent us Christmas cards. May God grant each and every one many, many blessings during the coming year. We pray that 1974 will be a good and spiritually prosperous year for our beloved church.

— Brother Paul R. Myers

CHILDREN'S PAGE

TWO WICKED CITIES GO UP IN SMOKE

Genesis 18:20-33; 19:12-28

Sodom and Gomorrah were two cities which were very wicked and sinful. The people who lived there were so sinful that God had determined to destroy them. Lot, Abraham's nephew, was a righteous man and lived in Sodom. Why he wanted to stay there with his wife and family, I don't know, but that's the way it was.

When Abraham understood that the Lord had considered destroying Sodom, he pleaded with the Lord about it and finally said, "If there are only ten righteous people found in the city, will you save it?"

And the Lord said, "I will not destroy it for ten's sake."

But there were not ten righteous people in Sodom and the Lord sent two angels to warn Lot to get out of the city before it was too late. So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get out of this place for the Lord will destroy this city." His sons-in-law must have been wicked men because they didn't believe him; not a thing that Lot said could move them out of the city.

In the morning of the next day the two angels said to Lot, "Arise, take your wife and your two daughters and get out of the city." I suppose Lot still thought he could persuade his sons-in-law to come too, so he still waited. Finally the angels took hold of Lot's hand, and his wife's hand, and the hands of his two daughters and brought them out of the city and they said unto Lot, "Escape for thy life, **look not behind you**, neither stay in the plain but escape to the mountain lest you be consumed."

As they were running away from Sodom Lot's wife looked back and was turned into a pillar of salt. Only Lot and his two daughters escaped from that wicked city of Sodom. To disobey God's word is to invite disaster. Remember Lot's wife.

And Abraham got up early the next morning and looked over the plain toward Sodom and Gomorrah, and behold, and lo the smoke of the country went up as the smoke of a furnace.

— Brother Rudy Cover

"Men read and admire the Gospel of Christ,
With its love so unfailing and true:
But what do they say, and what do they think,
Of the 'Gospel, according to you?'"

—Sel. Sister Edna Flick

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* * * * *

Live as with God; and whatever be your calling, pray for the gift that will perfectly qualify you in it.

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL. LII

FEBRUARY 15, 1974

NO.4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

I CAN TRUST

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He saith, "Child follow me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strongly barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know — God watches all my path,
And I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the river;
But this I know, I shall be God's forever;
So, I can trust.

— Anonymous

TAKING HEED

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him . . .?" Heb. 2:1-3.

In these verses we learn the importance of receiving God's Word and heeding it. To heed is to obey. We should give "earnest heed" that we do not let the Word slip for we are forgetful hearers at best. How can we have God's approval if we are careless and indifferent to His Word? Are we receptive as we should be? Men go to great lengths to gain approval of other men. Are we as willing to make sacrifices for our Lord?

Men seek knowledge and wisdom that they may increase their standing before men. Men study to show themselves approved unto men. In the sermon on the mount, Jesus speaking of those giving alms to be seen of men said, "Verily I say unto you, They have their reward." We trust that none who read these lines are seeking the plaudits of men but rather desire to hear the words, "Thy Father which seeth in secret shall reward thee openly." We are reminded of the words of the apostle, "... If I yet pleased men, I should not be the servant of Christ."

It is obvious that the pronouncements of men are important unto us. In these days of turmoil and confusion, regulations may be made that can well affect the rest of our lives be they long or short. But even so, the pronouncements of God's Word are of far greater importance than those of mere man. The Scripture says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The apostle speaking of spiritual gifts in 1 Cor. 14:12 wrote, "... seek that ye may excel to the edifying of the church." This requires our taking heed by observation, by having a regard for the Word and obeying it. In the words of the text, "How shall we escape, if we neglect so great salvation."

Early in the Bible we find the word heed. In Deut. 2:4,5 we read, "... take heed unto yourselves therefore and meddle not with them." The Israelites were to pay for their food and water as they passed through the land of Edom. Why? Because our obligations to men bring a snare.

As Joshu was nearing the end of his life, he too, admonished the people to "Take good heed therefore unto yourselves, that ye love the Lord your God." This was the pronouncement of one ready to leave this world.

On the other hand, "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. In those days the Lord began to cut Israel short." II Kings 10:31,32.

Dear reader, we have reason to believe we are nearing the time of our Lord's return. It appears we are entering into perilous times. Many have a form of godliness but deny the power thereof. Many will not endure sound doctrine but heap to themselves teachers having itching ears and are turned unto fables.

"Therefore we ought to give th more earnest heed to the things which we have heard, lest at any time we should let them slip." Why? Because God at various times in different manners has in the past spoken to the fathers by the prophets. Heb. 1:1. God has spoken unto us by His Son in these last days (this dispensation). Heb. 1:2. Let us remember we shall not escape if we are neglectful of the salvation which Christ has so graciously offered.



DO GOOD MEN REPENT

I have often heard people say, "I thank God I have nothing for which I need to repent." This seems, on the surface, to be worthy of celebration, to be sure. I fear, however, that further thought will show it to be more worthy of censure than praise.

The Bible says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," I John 1:7.

I rejoice today that I have found this to be true. Jesus Christ has made me victor over sin, not through my goodness, but by His grace. I thank God that He can do more for sin than

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forgive it. He can cleanse a man from sin. In the framework of this miracle of grace I agree with the people I have quoted.

But I still find need and value in repentance though I can testify to victory in Jesus Christ. For the Bible says that God repents and I am not better than He. There is no sense in trying to be more spiritual than God.

I know God does not have to repent of sin. So, obviously repentance means more than just "a godly sorrow for sin." It must also mean to change the course of direction of one's action in the light of the outcome or result of that action.

This is why it repented God that He made man, Gen. 6:6; and also why He repented that He made Saul king, 1 Sam. 15:11. It's being sorry that things did not turn out as one had planned or wished. It is regretting the way a thing one has started finally finishes.

I can understand repentance being ascribed to God in this sense. A good man cleansed by Jesus' blood and filled with the Holy Spirit will have frequent occasion to repent within this meaning of the word. Things often do not turn out as we had intended or planned. Without any moral implications being involved we can often repent.

Further, a good man will often repent that there is too large a gap between what he is and what he ought to be. While God does not ever need this kind of repentance, even the best of His children do.

Holiness people adhere to the concept of sin as a willful or voluntary disobedience of God's law. So they would not call such a gap "sin."

Still a good man knows that the gap exists and he cannot ever think of it lightly. He cannot shrug his shoulders and say, "Well, no one's perfect." He knows that he can and should "press toward the mark."

His side of the gap may fulfill the demands of duty, but the other side beckons as the demand of love. He needs God's forgiveness, because as Jesus counselled, he is the unprofitable servant and does only that which is his duty. He wants and will press toward the narrowing of the gap.

A good man, because of his goodness, will frequently repent that his words and actions in relation to his neighbor fall short of adequately expressing the love he feels, which was given him of God by the Holy Spirit. Interpersonal relations often suffer from the failure to properly communicate feelings.

"I am sorry; please forgive me," are the words a good man will use repeatedly if he keeps the channels open between himself and others. The more godly a person is, the quicker he is willing to own his fault and make amends. It does not reflect on his goodness that he has faults which threaten harmony. It does

discredit his claim of goodness if he refuses to admit and correct his faults.

The body of Christ needs the constant healing which confessing one's faults will bring. Jesus warns us that offenses will inevitably come, but they are not to be accepted as necessary. Woe, He said, unto those who cause them to occur. Unless the one who causes an offense repents the fellowship will perish. The promise of God's sustaining grace is conditioned on His children's willingness to repent and seek His help.

The most heinous of sins is spiritual pride. When one says he has nothing for which he needs forgiveness, he is gravely in danger of this besetting sin. Even if it were for the moment true, he has established a claim and outlined an image which will cost him his intellectual honesty to maintain. He has provided a basis for rationalization and blindness that pride requires. Repentance is the only reasonable way to face up to the facts. If good people who rejoice that God's grace has accomplished this goodness in them will lead the way repentance will once again be the doorway to renewal.

— Ted E. Martin

— Selected by Sister Luluvene Yates, West Unity, Ohio



IF WE KNEW

THAT JESUS WOULD COME TONIGHT —

The Churches would be filled with praying people immediately.

The shows, beer joints, dance halls, gambling dens, and other godless places would be emptied.

There would be no more ball games, picture shows, or other worldly affairs.

Cursing, swearing and vulgar language would stop.

There would be no more bean suppers or hamburger fries in the churches tonight.

Women would wash the paint off of their faces and put on enough clothes to be decent.

Beauty parlors would have to shut their doors, for no one wants to look like a clown when they meet Jesus.

Men and women would throw their tobacco away and no more would be used.

Parents would burn up the filthy literature, cards and other devilish trash out of their homes.

There would be no petting parties by the roadside or in the homes.

No one would have to be begged to take part in the Lord's work, for all want to be busy when He comes.

There would be no lies told, nor any excuses made for not doing our duty to God.

People who had been holding grudges would be running around trying to get forgiveness of their fellow man.

The old long-tongued gossips would stop their develish lying and start begging God for mercy.

Modernistic preachers would hunt frantically through their notebooks for a sermon on real salvation, and would hurriedly burn their godless, modernistic sermons and books.

"Eternal Security" preachers and believers would suddenly decide that they were not so scure and would start begging God to forgive them for sending so many souls into hell.

Compromising, holiness preachers would suddenly realize how wrong they were and begin to beg God to save them.

Television sets would be shut off and an effort made to get rid of them before the Lord arrived.

Merchants would be swamped with calls from those who wanted to pay old depts and clear up unfilled obligations.

Church treasuries would be flooded with money as delinquents sought to pay up their tithes and offerings which they had withheld.

Men and women who are living in adultery with one of the opposite sex would suddenly desert them in an effort to clean up their immoral life.

Refrigerators would be emptied of beer, wine, and everything else that comes under the condemnation of God.

The few hours left before the arrival of the Lord would be a "Heaven on earth," as everyone sought to do just exactly what they thought the Lord would have them do.

Poor families would be fed; sick people would be comforted; jails would be visited; those in trouble would receive help; as all would seek to meet God's requirement of "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Well, Jesus is coming, Brother, and we don't know how soon. If you do not want to be doing these things when He comes, you had better quit them now. We had better "Cleanse ourselves of all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord" (II Cor. 7:1). For Jesus gave His life for the Church "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." — Eph. 5:27.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," Matt. 25:13.

— D. P. Denton

— Full Salvation Tract Society

MEDITATIONS

Part 8

Stay is a chaming word in a friend's vocabulary.

Few delights can equal the mere presence of one whom we trust utterly.

People are lonely because they build walls instead of bridges.

Blessed are those who can give without remembering and take without forgetting.

God's gifts put man's best dreams to shame.

Be not simply good; be good for something.

The only way on earth to multiply happiness is to divide it.

It is better to light a candle than to complain about the darkness.

The mother's heart is the child's schoolroom.

There is a difference between a stand-by and a bystander.

Men have no right to live as they please, but to please God.

Some folks yearnings get ahead of their earnings.

No difficulties, no discoveries, no pains, no gains.

To speak kindly does not hurt the tongue.

Resolve to be better for the echo of it.

A good example is the best sermon.

There is no right way to do the wrong thing.

Do right and leave the results with God.

The secret of prayer is secret prayer.

The night is not forever.

One on God's side is a majority.

A child of God has an invisible means of support.

The greatest undeveloped territory in the world lies under your hat.

Swallowing your pride occasionally will never give you indigestion.

To err may be human, but to admit it isn't.

It is better to understand a little than to misunderstand a lot.

It's smart to pick your friends — but not to pieces.

People who fly into a rage always make a bad landing.

Tact is the unsaid part of what you think.

Every moderation ought not to be practiced to excess.

Better to slip with the foot than with the tongue.

No echoes return to mock the silent tongue.

A soaring eagle never worries about crossing the stream.

The bone of contention has little or no meat on it.

A good neighbor doubles the worth of your house.

The End

— Brother Paul R. Myers Box 117, Greentown, Ohio 44630

ANSWER HIM SOFTLY

Many years ago, before I was in school, I could only attend Sunday School on rare occasions. My father wasn't a christian, so it was not his desire to take us; that was left for someone else. The Sunday School class was an unfamiliar place then, but one part of it always stood out — memory verse time. A cousin of mine seemed to have a favorite verse which she gave many times: "A soft answer turneth away wrath, but grievous words stir up anger," Prov. 15:1.

My father hadn't known much kindness; to him, wrath or anger was almost a way of life. Even though he had heard the Gospel earlier in life, he could not reach out by faith and accept it.

For several years, I felt as though I couldn't pray for my father's salvation. I was hindered by something I didn't understand. Finally, my prayer was that he would be given another opportunity to receive Christ, if he hadn't passed the point of no return.

That opportunity never came. One chilly morning, he was getting into a car to go on an errand. He had one foot still on the ground when life was snatched from him. As I witnessed this scene, my first thought was "he wasn't ready."

When God calls us to serve Him, we can chose to answer softly, "Yes, I'll come, or we can answer harshly and refuse salvation. When death calls, we must go whether ready or not. If we answer His first call softly, we have already turned away His wrath. If we answer harshly, our "grievous words" will bring His anger upon us after death. While the opportunity is yours, won't you answer Him softly? If you will, His blessings are yours!

— Sister Eileen Broadwater



HOLD FAST

"Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:23-25.

Our faith is the foundation of our christian life. Certainly we must first acquire faith in our Lord and Saviour before we can hold fast to it. We wonder at many of the Jews because of accounts in the Bible of their lack of faith. With all this history

of God's dealings with man, how strong should our faith be?

To "hold fast" means to embrace all the truth and teachings of the Bible. We might ask, "Why not hold fast?" A wavering in faith was so common in most of the accounts in the Bible. Can you and I be excused or even forgiven if we yield to the same weakness? We need to keep hold of our blessed faith, against all temptations and opposition, without wavering or doubting. We should realize that anyone who wavers is apt to fall.

How near are we in faithfulness unto God, compared with His fulfilling of His many promises to us? We are prone to take His blessings to us for granted, never counting them or not realizing that we are showered with them almost every day. His continual faithfulness to mankind should exact and encourage faithfulness in His followers. Can you mention an item where God is not true to His promises?

In what way do we show our faithfulness to our Creator? We show our faithfulness by our appreciation and thanks for our many blessings, by our attitude towards one another, and by our expressions of love and concern for one another. Another way to show faithfulness is by our desire that we and those about us show good works and obedience to our Lord's commandments. The Apostle continues even to the assembling of ourselves together, or would we rather assemble with the workers of iniquity. Dare we excuse ourselves with the fact that our influence means nothing to others. God pity us if our influence is no better than that.

What does it mean to exhort one another? It means to show our loving concern for another's welfare, both spiritual and temporal, to excite or advise to faithfulness unto God and unto one another, and to warn of the result of unfaithfulness. How can a child, who is so dependent upon its parents, be unfaithful to them? Much more how can we be unfaithful to our Lord and Saviour?

"So much the more as you see the day approaching." Trying times are here. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," John 16:33. Note that these are the words of Jesus. We are living in a fast changing world and one that is largely moving toward sin and unrest. Take a little time to meditate upon the problems of the year 1973. Have you ever a recollection of so many serious sinful problems in one year? We know not how much faster or how much more sinful conditions will get? Again revalue our text. Those who have acquired precious faith in God and His promises must "hold fast." What else good and uplifting is there to hold fast to? Can you actually name anything else to hold fast to?

What else is certain and without question? Others may fail and become untrue. Dare I?

Brother Howard J. Surbey, 749 W. King St., Littlestown, Pa. 17340



CHILDREN'S PAGE

ABRAHAM'S GREAT FAITH

Genesis 22:1-14

Isaac, Abraham and Sarah's only son was growing up to be a nice young man. I don't know how old he was at this time but he was strong enough to carry enough wood for a sacrifice up a mountain. He was a good boy and was taught to be obedient to his father, Abraham. In those days people offered burnt offerings to their idols and sometimes they even sacrificed their children. These people didn't know the real God but Abraham did. Abraham had offered burnt offerings to God but he always used an animal.

One day God tested Abraham and said, "Take your only son Isaac, whom you love and go into the land of Moriah and offer him there for a burnt offering upon one of the mountains I will show you." Now what do you think Abraham did? God had promised Abraham that He would make of him a great nation and that He would establish this promise through Isaac! Now God was asking Abraham to kill his own son. How could this be? But Abraham did not question God. He loved and trusted God so much that he just went about doing what God had told him.

So Abraham got up early in the morning, saddled his donkey and took two of his servants with him and Isaac his son. He split the wood for the burnt offering and started on their journey. After three days, they could see the mountain where they were to go and Abraham told his servants to stay with the donkey while he and Isaac went up into the mountain to worship.

They didn't have matches like we do but had fire with them in a jar like a lamp. Abraham had Isaac carry the wood and he took the fire and a knife and they both started out for the mountain. On the way up there Isaac began to think and he said, "We have the wood and the fire but where is the lamb for an offering?"

You would think this would cause Abraham to give up and say, "This is just too much; I can't do it." But Abraham had his mind on his great God who had power to do all things. Listen to what he told Isaac. "My son, God will provide himself a lamb for a burnt offering."

They came to the place. Abraham built an altar, laid the wood on it and tied Isaac and laid him upon the wood. Then

Abraham took the knife that he had brought with him to slay his son. Just then a wonderful thing happened: An angel from heaven called out, "Abraham, Abraham, lay not your hand upon the lad, neither do anything unto him; for now I know that you fear God, seeing that you have not withheld your only son from me."

Abraham looked up and there was a ram caught in a thicket by his horns. So he took the ram and offered it to God instead of Isaac. Truly God did provide a lamb just as Abraham had said.

How happy Abraham and Isaac must have been when they returned home. When we are obedient to God we always feel good. God does not ask us to do what he did Abraham; but we can always remember Abraham as a man of great faith. He was called, "Father of the faithful," because he believed God and obeyed His Word.

— Brother Rudy Cover



A man may go to heaven without health, without wealth, without honors, without learning, without friends, but he can never get to heaven without Christ.



NEWS ITEMS

NOTICE

The following corrections were received after the February 1 Monitor was sent to the printer.

Directory information for McClave, Colorado:

Warren C. Smith's telephone number should read 303-829-4521.

Changes for the Ministerial List:

Emery Wertz's telephone number should read 303-829-4511.

Warren C. Smith's telephone number should read 303-829-4521.

—Editor

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation has enjoyed another series of meetings from November 9 to 18 with Brother Virgil Leatherman as evangelist. He gave us spirit-filled sermons. May the Lord bless the seed that was sown, so that it will take root in our hearts and become active in our lives, that our church might become a bright and burning light in the midst of a crooked and perverse generation. May the Lord's richest blessings be with Brother and Sister Leatherman.

In October we enjoyed another Lovefeast. Ministers present

throughout the day were: Howard Surbey, Ray Shank, Joshua Rice, Eldon Mallow, and Virgil Leatherman. Elder Ray Shank officiated.

On Thanksgiving day Brother Jack Snyder brought the morning message. He used for his text Luke 17:11-19, Christ healing the ten lepers. He brought forth the thought one returned to give God thanks for healing him, but nine did not return to give God thanks. And just so it is today so often we are too careless in giving God thanks for many blessings.

These spiritual sermons should strengthen us all in the faith so that we will be ready to meet the Lord when He comes again.

—Sister Elizabeth Wisler, Cor.

BETHEL, PENNSYLVANIA

The Lord willing, the Bethel Congregation plans to hold a revival in the Frystown House from March 24 to April 7, 1974. Elder Paul Reed will be the speaker. Come and enjoy these meetings with us. Don't forget to pray for these efforts.

We are planning to have Spring Lovefeast services on April 28, 1974. Services are scheduled to begin at 9:30 A.M. Daylight Saving Time. Communion services will be observed in the evening. A warm welcome is extended to each one.

— Sister Mary Hartz, Cor.

SHREWSBURY, PENNSYLVANIA

During our last revival meetings, we received many inspiring sermons by our evangelist, Brother Jack Snyder. We were happy there was one who surrendered her heart to God, and her hand to the church, and was baptized. We also enjoyed having Sister Snyder and children with us. May the Lord guide and bless them in their labors for Him.

— Sister Fern Ness, Cor.

THANKS

I wish to take this way of expressing my thanks to my brethren and sisters for the cards and letters that were sent to me over the holiday season. It was very much appreciated. I can only thank you, but we pray the Lord to bless each one.

— Sister Grace Adams

IN APPRECIATION

I am very grateful to all for the prayers, cards, and letters while in the hospital and since I am home. The Lord is so good and may He bless you all in His way. Also, in these times of strife and trouble, may we ever be faithful to Him.

In Christian Love,
Sister Violet Replogle

NOTE OF THANKS

We want to thank each of the brethren, sisters, and friends for your many prayers, letters, cards, calls, and gifts, and those who have visited us since Jim's accident on November 17, 1973, while he was in the hospital and since he has returned home. It makes us rejoice to know that so many care. May God richly bless each of you. The Lord is healing Jim in His marvelous way.

GOD KNOWS BEST

Our Father knows what's best for us, so why should we complain—
We always want the sunshine, but He knows there must be rain...
We love the sound of laughter and the merriment of cheer,
But our hearts would lose their tenderness if we never shed a tear...
Our Father tests us often with suffering and with sorrow,
He tests us, not to punish us, but to help us meet tomorrow...
For growing trees are strengthened when they withstand the storm,
And the sharp cut of the chisel gives the marble grace and form...
God never hurts us needlessly, and He never wastes our pain,
For every loss He sends to us is followed by rich gain...
And when we count the blessings that God has so freely sent,
We will find no cause for murmuring and no time to lament...
For our Father loves His children, and to Him all things are plain,
So He never sends us pleasure when the souls deep need is pain...
So whenever we are troubled, and when everything goes wrong,
It is just God working in us to make our spirit strong.

In Christian Love,

Brother and Sister James Noecker and Family

MARRIAGES

SOWERS — JOHNS

Sister Karen Sowers and Brother Paul Johns were united in holy matrimony on September 30, 1973, at the home of the bride. Sister Johns is the daughter of Brother and Sister Charles Sowers of Smithsburg, Maryland, Brother Johns is the son of Brother and Sister David B. Johns of Paradise, Pennsylvania. They are making their home at R. 1, Paradise, Pennsylvania 17562.

SNYDER — SWARTZENTRUBER

Naomi Snyder, daughter of Mr. Cecil Snyder and Sister Ruth Mellott Snyder, Oakland, Maryland and Robert Swartzentruber, also of Oakland, were united in marriage on November 4, 1973. Brother Paul Hartz performed the ceremony at Swallow Falls Dunkard Brethren Church. They are making their home at Box 113, R. 2, Oakland, Maryland.

OBITUARIES**VIRGIL A. TROUTWINE**

Son of Samuel and Elnora (Miller) Troutwine was born June 22, 1891, near Hollansburg, Ohio, and departed this life at Wayne Hospital, Greenville, Ohio, after an extended illness on December 23, 1973, at the age of 82 years, 6 months, and 1 day.

He was united in marriage to Pearl Foreman on October 3, 1914, traveling life's pathway together more than fifty-nine years. He was a farmer and lived his entire life in Darke County, Ohio.

He was a member of the Dunkard Brethren Church at Eldorado for many years.

Survivors include his wife, Pearl; one son, Doyle, R. 1, Arcanum, Ohio; one daughter, Mrs. Robert (Alice) Hubler, Gulf Port, Mississippi; five grandchildren; seven great-grandchildren; one sister, Mrs. Mae Wise, New Paris, Ohio.

Funeral services were held at the Miller Funeral Home, Greenville, on December 27, 1973, at 10:00 A. M., with Elders George Replogle and Paul Blocher officiating. Burial was in the Teagarden Cemetery.

KATIE C. GIBBEL

Sister Katie C. Gibbel, wife of Brother Rufus A. Gibbel Sr., R. 1, Myerstown, Pennsylvania, passed away on August 28, 1973, at the Dunkard Brethren Mt. Hope Home. She was born December 20, 1908 to Henry and Mary (Kegerreis) Snyder of Lebanon County, Pennsylvania.

She is survived by six children, four sons, Russell Peiffer of Boyertown, Ray at home, Rufus Jr. of Myerstown, R. 1, and Jay of Bethel, R. 1; two daughters, June, wife of Frank Beck, and Rita, wife of John Stump, both of Bernville, R. 2.; twenty grandchildren; two sisters, Ida Lutz and Annie Snyder of Myerstown, R. 1; three brothers, Harvey Snyder, Lebanon, R. 2, John Snyder, Lebanon, R. 1, and Merritt Snyder, Myerstown, R. 1.

Preceding her in death were her parents; one brother, Jacob; and one sister, Hilda Groff.

Funeral services were held at the Frystown Church, on September 1, 1973, with Brother Paul Hartz and Brother Allen Eberly officiating. Interment in the adjacent cemetery.

SHE IS JUST AWAY

I can not say, and I will not say,
That she is dead — she is just away.
With a cherry smile and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming, how very fair

It needs must be, since she lingers there.
 And you — O you, who so wildly yearn
 For the old-time step and the glad return.
 Think of her faring on, as dear
 In the love of There as the love of Here.
 Think of her as the same, I say;
 She is not dead — she is just away.

— James Whitcomb Riley

One of her favorite poems.

—The family



DAILY DEVOTIONS FOR MARCH, 1974

CHARGES

Memory Verse,
 II Chron. 36:23

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with hm, and let him go up.

Fri. 1—II Chron. 36:1-23
 Sat. 2—Ezra 1:1-11

Memory Verse, Job 1:22

In all this Job sinned not,
 nor charged God foolishly.

Sun. 3—Neh. 5:1-19
 Mon. 4—Neh. 7:1-7; 66-73
 Tues. 5—Neh. 10:28-39
 Wed. 6—Neh. 13:1-31
 Thurs. 7—Esther 2:1-15
 Fri. 8—Esther 3:1-15
 Sat. 9—Esther 4:1-17

Memory Verse, Psal. 91:11

For he shall give his angels
 charge over thee, to keep
 thee, in all thy ways.

Sun. 10—Job 1:1-22
 Mon. 11—Job 4:1-21
 Tues. 12—Job 34:1-37
 Wed. 13—Psa. 35:1-28
 Thurs. 14—Psa. 91:1-16
 Fri. 15—Isa. 10:1-34
 Sat. 16—Jer. 32:1-44

Memory Verse, Isa. 10:6

I will send him against an
 hypocritical nation, and
 against the people of my
 wrath will I give him a
 charge, to take the spoil,
 and to take the prey, and to
 tread them down like the
 mire of the streets.

Sun. 17—Jer. 35:1-19
 Mon. 18—Jer. 39:1-18
 Tues. 19—Jer. 47:1-7
 Wed. 20—Ezek. 9:1-11
 Thurs. 21—Ezek. 44:1-16
 Fri. 22—Zech. 3:1-10
 Sat. 23—Matt. 4:1-11

Memory Verse, Jer. 35:8

Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

Sun. 24—Matt. 16:1-28

Mon. 25—Matt. 17:1-17

Tues. 26—Mark 7:24-37

Wed. 27—Mark 8:1-38

Thurs. 28—Mark 9:1-29

Fri. 29—Mark 10:28-52

Sat. 30—Luke 9:1-36

Memory Verse, Zech. 3:7

Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt

keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Sun. 31—Acts 7:37-60

Memory Verse, Mark 8:15

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Acts 7:60

And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep.



ADULT SUNDAY SCHOOL LESSONS FOR MARCH, 1974

Mar. 3 — Faith to be Healed. Mat. 8:1-22

Mar. 10 — What Manner of Man is This? Mat. 8:23-34

Mar. 17 — "Thy Sins be Forgiven Thee." Mat. 9:1-17

Mar. 24 — Raised from the Dead. Mat. 9:18-38

Mar. 31 — The Twelve Apostles Sent Forth. Mat. 10:1-28

QUESTIONS:

(1) Why did Jesus consider the faith of the centurion so great? Mat. 8:10

(2) Why did Jesus say to His disciples, "O ye of little faith"? Mat. 8:26

(3) Why do you think Jesus said, "Thy sins be forgiven thee," before he told the sick of the palsy to rise and walk? Mat. 9:2-7

(4) What did Jesus mean when He said of the ruler's daughter, "The maid is not dead but sleepeth"? Mat. 9:24

(5) What was the purpose in sending the twelve apostles to the house of Israel? Mat. 10

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL. LII

MARCH 1, 1974

NO. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A PERFECT FAITH

O for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile.

Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.

— William H. Bathurst

THE CHARACTER OF CALEB

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14:24.

Let us study the life of Caleb to see why he was favored of God to such an extent that only he and Joshua were permitted to enter into Canaan. Then perhaps we can make some applications to benefit each of us for surely we all desire to enter the Heavenly Canaan.

Of 603,550 Israelites brought out of Egypt by God's hand, only two of the original number entered the promised land — Caleb and Joshua. Think of it! 603,548 were called, chosen, guided, and miraculously preserved — yet they perished, among them Moses and Aaron because they gave way to the spirit of man. Should not this be an example unto us?

Let us consider somewhat the character of Caleb. In the text God speaks of "my servant Caleb," so we know Caleb had God's approval. If we desire God's approval upon our lives there are at least three characteristics which we must have, none of which are really difficult if we have the spirit of Caleb. The first is the knowledge of God. There is very little excuse for our lack of knowledge of God and His purpose for our lives. This is a land of Bibles, although not used as often as they should be. If we are in earnest He will speak through His Word and teach us through His Spirit. Jn. 14:26.

The second necessary characteristic is consenting to God's claims upon our lives. Our relationship with Him cannot be very satisfactory if we withhold a part of our lives.

The third characteristic is that of obedience to God. This, also, is difficult sometimes. In fact, these characteristics are difficult to accept unless we are willing to be humble and reverent, in other words to have "another spirit" as did Caleb.

Every godly person has a spirit different from that of the world. The spirit of the other spies that were sent out was evil. They were fearful, considering only the might of the enemy. Num. chapter 13. Caleb was courageous. The other spies were selfish thinking only of themselves, whereas Caleb was self-denying. Caleb was zealous, energetic, whereas the others were lazy. These characteristics of Caleb are essential to all godly men.

Let us look at the course of Caleb. According to the text he followed God fully. His willingness to do so indicates that he placed God first in his life. Whatever he did was intended to be to the honor and glory of God. Is this also our purpose in life?

We may be sure Caleb followed God at all times. Whether in season or out of season he was always loyal and dependable and

devoted to God. He followed God with all his heart and with all his ability. I believe he was steadfast and faithful.

He received a reward for his faithfulness for God "brought him into the land whereinto he went," with the promise his descendants would possess the land.

Let us remember that only eight persons were saved from the flood. Only three persons were saved from the destruction of Sodom and that was largely due to the prayers of faithful Abraham. As we have seen, only Caleb and Joshua were saved of the original multitudes of Israel. We are made to wonder how many will be taken when our Lord comes. Are we ready?

* * * * *

WHAT IS A HOME?

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church for young ones, where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home. God bless it.

— Selected by Sister Shirley Stump, R. 1, Union, Ohio 45322

THE BIBLE MONITOR

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JESUS CHRIST REAL AND IMAGINED

Dear Brethren, as I sat looking at a small tract, I began to wonder. Is this the Jesus of the Bible or a graven image that man has made up? In searching the Bible, I find it far from being the Jesus of the Bible, as I shall show.

II Cor. 11:4 teaches us not to accept another gospel or another lord not found in the Bible. The Renaissance picture seen most often is that of an effeminate, long haired man with a halo, dressed in royal robes. I Cor. 11, Paul states that it's a shame for a man to have long hair but it is the glory of the woman. Was not Paul preaching the words of Jesus?

You will find by the following that Jesus appears as a normal Jew of His day. It was His message that was different, not His physical appearance. According to Luke 2:51, Jesus was living in a family relationship as we do today. His father was a carpenter and many people cited Jesus as a carpenter's son, Matt. 13:55.

Jesus also had brothers and sisters according to Matt. 13:55, 56. Jesus had a home in Capernaum as some of His apostles did, Matt. 8:14. Did not His mother and brethren stand outside because Jesus was holding a meeting in His home? Matt. 12:46; 13:57. We see that He was still regarded as a carpenter's son even though His teachings astonished them. He was rejected in His own country.

The man these people saw was a Jew of similar appearances as they were. While the Bible does not specifically state that Jesus was a carpenter Himself, before He started His ministry, it was the custom in the eastern countries for a son to follow in his father's trade.

You find that a carpenter would be a hardy, well built individual as they are to this day. They certainly could not be a weak, delicate individual as portrayed in most pictures of Christ. Do you remember how Jesus ordered the money changers out of the temple? Jesus was not breaking any law of the land, but was the supreme authority there, not a visitor. No one had Him arrested for doing this. See Luke 19:45-47; Matt. 21:12-16; Mark 11:15-18; and John 2:14-17.

As we see what this man did and how He healed the sick, we do not find a weak, delicate type of man. But rather, a strong man with the purpose of God within. Jesus was definitely not a hippie type of His time. He was not anti-establishment, but rather He taught His disciples obedience to the Law. See I Tim. 2:1-2.

Jesus had a multitude of followers and considerable nationwide support as can be seen in Matt. 8:1; 21:1-11. He was busy doing God's work, not trying to change everything in the land.

Jesus was not trying to convert all the people at this time as can be seen in His teachings of the parables, Matt. 13:10-15. In Mark 4:11-12, we see that the vast majority were spiritually blind.

Jesus was a respecter of all people as can be seen by His written Word, the Bible. Jesus ate and talked with the upper class of His day, contrary to some opinion. Luke 7:36-39 says He had a dinner with a Pharisee. In Matthew 27:57, we find He was well acquainted with Joseph of Arimathaea, a rich man. In John 3:1-12; 7:50-53; 19:39; and Luke 23:50-51, we see He had conversations with the leaders of the time.

Matthew 17:24-25 plainly states that Jesus paid taxes and He also taught about paying taxes to Caesar in the same Scripture.

I have tried to show from the Bible that Jesus was not a weak, delicate, effeminate individual, but a strong, robust man and all His teachings allude to this. I do not see a man wearing expensive garments, with a halo or long hair anywhere in the Bible. Remember He was so common that Judas had to kiss Him so the soldiers would know which one He was.

When I see a picture of Jesus, I think of Exodus 20:4. The wording of this verse is very plain and none can say they do not understand. We know Satan is strong in many ways on this earth but God is so far stronger that it is beyond perception. Should we not live and do the commandments of the most high God?

Do we have false images of our Lord Jesus Christ hanging in our homes? Do we really understand the one and only true Jesus Christ of the Bible? I shall close with this thought of Proverbs 1:7, "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction."

— Brother C. L. Frost
1315 Bennington
Kansas City, Missouri 64126

* * * * *

THE CHRISTIAN AND MATERIAL THINGS

"They bought, they sold, they planted, they builded," Luke 17:28b. This is a brief description of industry and business. It gives us a glimpse of the situation in Sodom prior to their destruction, and is a prophetic description of the prevailing conditions existing in the days of the revelation of the Son of man.

It is evident that Jesus saw the importance of pointing out to His followers that this very thing can become a subtle snare should it gain the pre-eminence in their thinking and absorb their time and energy to the extent that it jeopardized their spiritual life.

We see a definite trend in the general direction of the fulfillment of this prophecy. Mass production, higher yields, bigger equipment, much spectacular buying and selling involving thousands and millions of dollars, many risky investments of large amounts with hopes of getting rich quickly with little effort, much buying on installments to induce folks to purchase many things they can't afford and don't even need. All this is a futile effort to establish a dependable economic situation.

"They builded." When was there such a building program as we have in our present time? There is an endless drive for more houses, bigger factories, amusement places, schools, hospitals, churches, etc.

How, when and where do the followers of Jesus Christ fit into this program? This is the question from many honest and sincere hearts in our present day.

We need to resort to the Word of God and rely on it to give us direction, as God is faithful in giving us guidance in every aspect of our lives, and would not inform us of dangerous places without giving sufficient indication as to how to safely get by them.

We need to realize that there is no set pattern or standard established which can be applied to all circumstances. For that which may be proper and adviseable in one situation may be detrimental in another. Just so there are places along the seashore where ships need to pass rocks. So instead of lighting up the whole seashore the lights are placed at the danger points and ships thereby know where not to go.

This is also true in our experience of determining the will of God in matters pertaining to our place in industry, business, farming, etc. Even though the Bible does not tell us just exactly what to do it does give us light on the danger points, indicating what not to do. Let's see what the Scriptures teach about some of these danger points.

As we go along we are assuming that the reader is a child of God and is interested in knowing the will of God for his everyday life.

1 Tim. 6:9,10, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Notice the word will in verse 9, and the word love in verse 10. It is evident that these are two important factors which determine our status in material things.

We can ask ourselves the question, Why am I farming? Is it my will to be rich? If so, is it because I love money? In that case I am exposing myself to real danger of being ensnared and can expect the awful consequences of falling into temptation of

foolish and hurtful lusts and be overwhelmed in perdition. Also, if my devotion becomes fixed on money instead of Jesus Christ, this also results in a cutting through with many sorrows.

Jesus clearly states in Matt. 6:24, "No man can serve two masters . . . Ye cannot serve God and mammon." And then goes on to teach us not to be over anxious about the future but to seek first the kingdom of God. While following your daily pursuits who are you serving? Do you have the approval of God on your job and is it of the sort whereby you can be a clear witness and unhindered testimony for Jesus? Or are there some aspects of your occupation which would involve you in some unscriptural practice, that you think you can't afford to do without? In this case you are doing just what Jesus denounced.

If there is some area which we know hinders our service for God, but for the money that is at stake, we refuse to change our course, then we are automatically deciding to serve mammon rather than God, and can expect to lose out.

Another danger point is found in Luke 21:34. Jesus says, "Take heed to yourselves, lest at anytime your hearts be overcharged with . . . cares of this life." Too often we allow ourselves to be overloaded with what seems to be important obligations to the extent we find ourselves deprived of ample time to provide for our own spiritual needs. This can be detrimental unless we take drastic steps to change our schedule, change jobs or whatever is required.

Thus far we have dealt with pointers on dangers on pursuing material things too far. We need to maintain a proper balance as it is given in the Scripture. It is quite evident that the Bible places no premium on slothfulness or lethargy. II Thess. 3:10-12. All through the Scriptures we can see that those whom God called to use were busy people who lived lives of usefulness. This is a challenge to us in our everyday affairs. Are we contributing to the well being of society around us? Do the results of our natural labors help meet the needs of humanity in general? Are we portraying the compassion of Jesus by being ready to every good work? If we are employed by someone else are we faithful and performing our service as unto God, pleasing our masters well?

Or are we holding a job that produces that which is detrimental, such as tobacco, liquor, cosmetics, etc? Or possibly being involved in some business which we know is not supplying the customer what he ought to have for what it costs?

If this is the case then we are no more an asset to society but are rather a parasite and are become a reproach to the name of Jesus. In closing, we need to heed the exhortation Paul gave in I Tim. 6:17-19. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That

they do good, that they be rich in good works, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

— Willis H. Martin

* * * * *

CONTENDING FOR THE FAITH

Many things come to our mind when we think of faith. "Faith is the substance of things hoped for, the evidence of things not seen." We must have faith in the Lord before it can ever become a reality. We must have faith to get to our place of destination. We must have faith to pick up the broken pieces and carry on.

Every moment of our life we must have faith. Once our faith is gone we falter and fail and our light burns low. We should be alert and be ready to stand foursquare on the gospel of God and encourage other saints to faithfully live a good honest life for Jesus Christ.

Many times we hear a saying stated something like this, "We don't have to go to church today, because Brother so and so is going to preach." Does that person have faith? He certainly does not have faith. To have peace in our hearts we must go to church every opportunity that we have, whether we're late a few minutes, have a grudge against someone, or tired and worn. It soothes the heart and fills our cup full and running over with the blessings of the Lord. Neither you nor I know when this privilege of going to God's house and learning more about Him will be taken from us.

Look to Jesus now and live — have the faith that Abraham had; be strong and courageous, giving glory to God. Ephesians 6:16 tells us "to put on the shield of faith." Therefore hold on to the banisters of eternal life and let your light shine each step of the way.

Where is our faith? Is it hung out there on a tree so everyone can see how strong and powerful we are or is our faith in Jesus Christ who knows all things and is able to give us more faith to face the world and all its troubles?

It is surprising to go to church on Sunday and see those you know and believe they are good loyal Christians. But it seems when you see them during the week you wonder how strong a Christian they are. Their dress is somewhat different and their covering might be off the head completely. Certainly they dress the opposite of a Christian. I fully believe, if we give the devil six days of our time and God only one day— we will be classified as a lukewarm Christian. "Wherefore come out from among

them, and be ye separate, saith, the Lord, and touch not the unclean thing; and I will receive you," II Cor. 6:17.

Maybe some think that God does not see them only when they appear at His house for worship on Sunday. The Bible says, "With God all things are possible." Yes, God knows all things and we will never hide one thing from Him.

There are eleven things that I like to classify as the continuation of the church:

1. Think of going to church as a privilege, not as a duty.
2. Go to hear the gospel.
3. Go in the spirit of enjoyment.
4. Go regularly to church.
5. When seated in a pew, pray a little.
6. Read a hymn silently.
7. Leave worries at home.
8. Do not bring hard feelings to church.
9. Expect great blessings.
10. Apply the sermon to yourself.
11. Obey the Holy Spirit.

Let us examine our hearts? Where is our faith, on the Solid Rock or in the sinking sand?

— Sister Shirley Stump, R. 1, Union, Ohio 45322

* * * * *

FEASTING-FASTING-FAMINE

We believe we are more acquainted with feasting than fasting or famine. But has it been best for us? It seems in order to have fellowship we must eat together. Maybe it is too much eat, drink, and be merry. God intended that we should eat and enjoy our food. The taste is good and it gives us strength.

Solomon made feasts. "And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants," I Kings 3:15. And again, "And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people," I Kings 8:65-66.

Solomon also gives warning as to the danger in eating with others. "When thou sittest to eat with a ruler, consider diligently

what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat," Prov. 23:1-3, also 6-7, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."

Let us notice the good instruction of Jesus. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be recompensed at the resurrection of the just," Luke 14:12-14.

God has blessed us with so much to eat and overeat. We do hear some of weight watching. But I don't think David was weight watching when he said, "My knees are weak through fasting; and my flesh faileth of fatness," Ps. 109:24. So David had fasted until he was weak. He must have been soul watching. Maybe we in these evil days need more fasting and less feasting, that we may have victory over sin.

When the disciples failed against the dumb spirit, they asked Jesus why. And His answer was, "This kind can come forth by nothing, but by prayer and fasting," Mark 9:29.

May this help us to be mindful toward God and His will; lest He acquaint us with famine as he has others in times past because of sin. "We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine," Lam. 5:9-10.

Jesus speaks of coming famines. "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows," Mark 13:8.

May we be strong in the Lord that we may say with Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8:35.

I close with the words of Nehemiah, "And it came to pass, when I heard these words, that I sat down and wept, and mourned, certain days, and fasted, and prayed before the God of heaven," Neh. 1:4.

— Brother Edward Johnson
R. 1, Box 76, Wauseon, Ohio

SOUTH FULTON

THE GREAT KING'S INSURANCE COMPANY

Sermon by Brother Ben Klepinger

In II Timothy 1:1-18 we notice Paul admonishing Timothy to stir up the gift of God that was in him—the unfeigned faith that was first in his grandmother Lois and his mother Eunice. Paul told him to hold fast in his faith and love in Christ. This is good admonition to us too, not to let those things slip that are necessary to our salvation. In verse 12 we read, “For which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.”

We live in a day and age of insurance for nearly everything. It seems we can't go through life without some form of it. I believe we have become slaves to insurance. How much assurance have we of that which we should be concerned about—insurance with God?

A brother once said he carried no insurance of any sort on earth. He had faith that God was able to keep him and supply all his need. I think we need to cry out, “Lord, increase our faith.” Like the brother, we need to have faith that God will sustain us in every phase of life.

The great King's insurance company is the greatest insurance company in the world, absolutely reliable, protecting us from all destruction. In natural life many have insurance for their life, for fire, theft, rain, wind, hail, and destruction of almost any kind.

The three Hebrew children had the great King's insurance when they were thrown into the fiery furnace. They came out without even the smell of smoke on their garments because the angel of God protected them.

We have a record of one who had insurance on the high seas. Paul was on a ship in a great storm and all hope of life was lost. God gave Paul a vision and said, “There shall be no loss of any man's life.” Only the ship was lost.

People are concerned about insurance for life on earth. Some of the patriarchs were called on to endure suffering and to give up their physical life but eternal life could not be taken from them. Many earthly insurance policies are known around the world. How much do we realize the great King's policies cover the world for every race?

In Psalm 139, David tells us of this greatness of His providence and mercies. “For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend

up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. . . I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."

The song we sing, "Blessed Assurance," tells of the greatest insurance that exists on earth. If "Jesus is mine" we may have the desired assurance of those who are favored of God.

A few centuries ago mankind didn't think of the word insurance, but it has been in existence since God created the earth and the waters. It is the oldest and best policy for our protection.

How many men and women are making a living selling earthly insurance? But there are only two agents selling the most reliable protection—Jesus and the Holy Spirit.

Many times we find our insurance policies have fine print which we do not understand. If we have a fire loss or wind damage we learn we are not protected at all. Not so with the King's insurance. There are no by laws and no fine print. Earth policies are subject to change. The King's policy never changes. Jesus is the same yesterday, and today and forever. "For I am the Lord, I change not."

Men and women change overnight, not so Christ. His policy guarantees us life. Life in this world and afterward life eternal. No worldly policy can guarantee life after death. The dying thief on the cross was promised paradise. I believe God insured him life eternal at that hour.

As we think of this greatest policy against wind, rain, hail, and all kind of destruction we think of the wise man that heard Jesus' saying and did them. He built his house on the Rock and when the storm came it did not fall. He that hears and does not is like the man who built his house on the sand. When the storm came it fell and great was the fall of it. Can we not see the protection to those who have the great King's insurance?

Matt. 6:24-34 tells us to take no thought for our life, our food, nor for clothing. He feeds the fowls of the air and clothes the lilies of the field, and will He not supply our needs also? "O ye of little faith."

The great King's insurance is backed by the entire world and all its resources. The earth is His and the fullness thereof — the minerals, the land, we don't even own ourselves. Where would we be if God did not breathe life into us? What do we have without that breath? A little bit of clay of no value. Value comes to us only as God gives us life.

A Christian was about to be burned at the stake for his faith.

When they were ready to light the fire they started to tie him to the post. He said, "Let me alone, the God I serve is able to give me strength to die without being tied." I believe that man had a policy in God's insurance company. Should not this experience be an incentive to stir our hearts to join so great a protection?

In corporations of the world we look for assets and liabilities. We need not fear that we will not have protection as we do with policies of this world. In insurance of this world conditions must be met with premiums for protection. In the King's insurance our premium is to repent and turn from wickedness.

It behooves each and every one of us to make every effort to have that great protection. If we have it we need not fear what man can do to us.

—Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

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GOSSIP TOWN

Have you ever heard of Gossip Town?
On the shore of Falsehood Bay?
Where old Dame Rumor, with rustling gown,
Is going the livelong day?

It isn't far to Gossip Town,
For people who want to go;
The Idleness Train will take you down
In just an hour or so.

The Thoughtless Road is a popular route,
And most folks start that way.
But it's steep down grade; If you don't look out,
You'll land in Falsehood Bay.

The principal street is called They Say
And I've heard at the Public Well
And the breeze that blows from Falsehood Bay
Is laden with Don't you Tell!

In the midst of the town is Telltale Park,
You're never quite safe while there,
For its owner is Madam Suspicious Remark,
Who lives on the street, Don't Care.

Just back of the park is Slander's Row.
'Twas there that Good Name died

Pierced by a dart from Jealousy's bow,
In the hands of Envious Pride.

From Gossip Town, Peace long since fled,
But Trouble, Grief and Woe,
And Sorrow and Care you'll meet instead—
Oh, we hope you never to Gossip Town go!
— Selected from February 15, 1956 Bible Monitor
— Sister Margaret E. Myers



CHILDREN'S PAGE

A WIFE FOR ISAAC

Genesis 24:1-22

Abraham was old and Sarah, his wife, had died. Before he too should die he called his oldest servant of his house to him and had him promise not to take a wife for Isaac from the people of Canaan but go to the country where Abraham had come from and take a wife from among the relatives of Abraham.

The old servant had charge of all of Abraham's goods so he chose ten camels that belonged to Abraham. Anyone of that time that traveled on camels were considered rich; to have ten camels would make a good impression indeed! At last the servant came to the land of Mesopotamia and went into a city called Nahor. The cities then usually had just one well of water and here was where the servant of Abraham stopped and made his camels kneel down close to the well.

Now the old servant was in the land of Abraham's relatives but he didn't know one person from another so he did what we all should do when we need help. He prayed to God, and he said, "When the young women come out to draw water from the well let it come to pass that the one to whom I shall say, Let down your pitcher that I may drink; and she shall say, Drink, and I will give your camels water also; let this young woman be the one that you would choose for Abraham's son, Isaac."

Before the servant was through praying, a young woman named Rebekah came and went to the well and filled her pitcher. When he servant met her coming up from the well he asked her for a drink. Women in that country carried water in jugs on top of their heads so she took down her jug of water and said, "Drink, my lord, and I will also draw water for your camels until they have all they want."

So the old servant knew that God had shown him the one who

should be the wife for Isaac and he gave her a golden earring and two bracelets of gold. God had answered the old servant of Abraham because he had asked God to help when he didn't know what to do. Do you pray when you need help?

— Brother Rudy Cover



NEWS ITEMS

NOTICE

The Lord willing, District Meeting of the Third District will be held at Dallas Center, Iowa, on Monday, April 8, 1974.

Brother Carl Reed, District Clerk

NOTICE

The Bethel Congregation has changed the starting date of revival meetings from March 24th to April 14th. Everyone is welcome.

DALLAS CENTER, IOWA

The Lord willing, the spring meetings at Dallas Center, Iowa will be held April 6 and 7. Our Lovefeast will be on Saturday evening. We invite you to come and worship with us.

— Sister Juanita Reed, Cor.

OBITUARY

JOHN P. WANTZ

Brother John P. Wantz, 87 years of age, departed this life on Friday morning, February 8, at 6:30 A. M. at Carroll County Hospital, Westminster, Maryland.

He was a son of the late Josiah and Katie Roser Wantz. He was a retired farmer. He is survived by one brother, David J. Wantz, near Silver Run, Maryland, and a number of nieces and nephews.

Brother John gave his heart to the Lord and was baptized and received into the Walnut Grove Congregation nineteen years ago.

Funeral services were held Sunday, February 10, at 2:00 P.M. at the Littles Funeral Home, Littlestown, Pennsylvania, with Brother Virgil Leatherman officiating, assisted by Brother Emmert Shelly Jr. Interment in the Piney Creek Church of the Brethren Cemetery, near Taneytown, Maryland.

— Sister Betty Shelly, Cor.

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Paul R. Myers
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BIBLE MONITOR

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MARCH 15, 1974

NO. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE DAY BEFORE

Some time some ordinary day will come,
A busy day, like this, filled to the brim
With ordinary tasks — perhaps so full
That we have little care or thought for Him.

And there will be no hint from silent skies,
No sign, no clash of cymbals, roll of drums—
And yet that ordinary day will be
The very day before our Lord returns!

The day before we lay our burdens down,
And learn instead the strange feel of a crown!
The day before all grieving will be past,
And all our tears be wiped away at last!

O child of God, awake and work and pray!
That ordinary day might be — today!
Make ready all thine house — tomorrow's sun
May dawn upon the Kingdom of God's Son.

— Anonymous

GOD'S REMNANT

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence," 1 Cor. 1:26-29.

We may think of a remnant as something odd, peculiar or a small part left over. A remnant is often found in the form of material that is mostly used up which may be stored out of the main stream of activity. It may require more effort to find just what one wants, but once found, many useful and beautiful objects may be the result. Let us consider that remnants may be of high quality material.

God has always had His remnants which many times have been despised. The text says, "not many wise men after the flesh, not many mighty, not many noble are called." God has often chosen the foolish things of the world (His remnant) to confound the wise. He has often chosen the weak things to confound that which is mighty. Many men of the Old Testament were rugged individuals. Elijah was a hairy man who wore a leather girdle. He may not have presented a polished appearance, but when accosted by Ahab he stood up and said, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim," 1 Kings 18:18. He was God's man in that hour.

Peter also was a remnant unto God. At the time of Jesus' discourse, in John chapter 6, Jesus told the Jews, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." The Jews were incensed at that. Even many of Jesus' disciples "went back and walked no more with him," John 6:66. Jesus then asked, "Will ye also go away?" Peter replied, "... to whom shall we go? thou hast the words of eternal life." Although Peter earlier denied his Lord, by this time he had become stalwart in the faith.

The Apostle Paul is a very good example of the power of God. "Though I might also have confidence in the flesh. If any man thinketh that he have whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless," Phil. 3:4-6. No doubt he was proud of his heritage. But after his conversion he wrote, "But what things were gain to me, those I

counted loss for Christ."

What happened to Paul? A transforming experience! "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom.12:2. Whereas Paul had been conformed to former teachings and beliefs, he then became a different person — one of the remnant of God.

The remnant of God has never been popular in the world. Furthermore, the remnant has always been in the minority. Elijah thought he was the only one who had not bowed the knee to Baal, yet it was given him to know God had seven thousand who had not bowed the knee to Baal.

It has been said one with God is a majority. There is deep satisfaction in knowing we are serving God. Wouldn't you prefer to be one of God's remnant?

* * * * *

WHAT DO WE BELIEVE?

First of all we believe we must be born again. We must come to the knowledge that we are sinners, lost and undone, and without Christ, therefore doomed to everlasting judgment and a life in Hell if we do not accept Christ in our lives as Lord and Master over all.

Second, we must repent of our sins. We were all sinners from our birth since we were born in sin. We believe if we have wronged anyone we will have to go to that person and make our wrongs right with him or her. If we have taken anything that did not belong to us, it must be restored in full. Otherwise we don't believe we have repented.

Thirdly, we personally believe in the verbal inspiration of the Bible, and believe every Word of God to be infallible and never

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changing — that the whole world will be judged in the final judgment of God by the Gospel.

We believe in God the Father, God the Son, and God the Holy Ghost. We believe that Jesus Christ is the only begotten of the Father, eternally co-existent with the Father, but took on the form of man and was conceived by the Holy Ghost and born of the Virgin Mary in Bethlehehem. We believe that Jesus was crucified, buried, and rose again the third day and after forty days ascended into Heaven and sat down on the right hand of the Throne of God interceding for us today.

We believe that all have sinned and come short of the glory of God. Without a new birth performed by the Holy Spirit of God in our hearts that takes the love of sin out of us we will never see the Kingdom of God. When one is born again Jesus commands we should be baptized according to Matt. 28:19. We believe that in order to retain salvation we must walk in the light of God's Word, abstaining from all appearances of evil, perfecting holiness in the fear of God for without holiness no man shall see the Lord. We believe that our daily practical life inwardly should be modest and Christ-exalting and self-denying that our interests and joy should be found in service to God and not in the pleasures of this world.

We further believe that the baptism of the Holy Spirit and all the gifts of the Spirit of God are for us today and can be genuinely experienced today by everyone who walks in fear of God and leads a clean and holy life.

We believe that God loves to send healing on His children. To him that believeth, all things are possible. Why do we wait until we are on our death bed before we ask for the anointing? James 5:14 says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:13, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." James 5:15, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

This should be plain enough to understand that Christ does not want His people to be sick. Mark 9:23, "... all things are possible to him that believeth."

We are looking forward to and watching for the soon return of our Lord and Saviour Jesus Christ in the clouds of Heaven. Oh glorious day of the resurrection when the righteous dead shall rise first and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. Oh, wonderful thought!

Your unworthy Brother in Christ,
— Lester M. Flora, R. 2, Box 225, Syracuse, Indiana

A CALL TO PRAYER

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land," II Chron. 7:14.

The occasion for the words of our text came shortly after the dedication of the Temple by Solomon. This was indeed a period of rejoicing and praise for the children of Israel. After the dedicatory prayer by Solomon, the congregation of Israel witnesses the fire coming down from heaven and consuming the burnt offering; they saw the visible manifestation of the glory of the Lord filling the Temple. Seeing this, they bowed their faces to the ground; they worshipped; they praised the Lord; they proclaimed His mercy. In verse five of the same chapter we are told of the unparalleled magnitude of offerings presented on this unique occasion. After the days of the feast were fulfilled, after the people were gone to their homes, after the ceremonies of the dedication were all completed, then the Lord appeared to Solomon by night to give him the assurance of His blessing upon His people in the words of our text.

The need for constant, persistent, prevailing prayer cannot be overemphasized. Certainly if ever a land needed healing, our land is in need of the healing balm which can come in no other way than through a spiritual awakening and revival. Instead of praying for our government officials, too often we as Christians are guilty of criticizing them. In spite of the many policies with which we may disagree, and which we may believe to be economically unsound, we need to recognize the fact that "the powers that be are ordained of God," and as such need our prayers; and we need to be subject unto them rather than critical.

As we look at the text, we notice that it is addressed to "my people, which are called by my name." We find nothing in this text which is less applicable to the present age than to the old economy under which it was given. Thus, we may consider this message as spoken to Christendom—not merely Christian people, but all professing Christians who "are called by my name."

Four Things Man Must Do

The first requisite is to humble ourselves. This is a virtue that is hard for the natural man to exemplify. Why is humility a prime Christian requisite? One of the hardest things to do is to admit an error or failure. We like to think of the things we can do and of the achievements to which we can attain. Time and again the children of Israel, in times of prosperity, forgot the source of their blessings and considered those blessings the work of their own hands. Only as they were humiliated by adversity,

and as they recognized their own inability to cope with the problems facing them, were they in a position to entreat the Lord for mercy. Jesus gives a striking example of humility in the parable of the Pharisee and the publican. Micah mentions as one of three essential requirements of the Lord that we "walk humbly with . . . God," (Micah 5:8). "God resisteth the proud, but giveth grace unto the humble." In Isaiah 66:2 the Lord says, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," (Matt. 18:4). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," (Ps. 51:17). It is impossible for any individual to come to God in an acceptable way — a way in which the Lord can bless, unless he recognizes his own undone condition, and recognizes the Lord as the source of all blessing. This is diametrically opposite to the spirit that is in the world. Without humility, it is impossible to please God. "Humble yourselves in the sight of the Lord, and he shall lift you up," (James 4:10).

Our text further admonishes us to pray. Solomon, in his prayer at the dedication of the Temple, prayed to God for assurance of His blessing upon the children of Israel. The promises of our text are a direct answer to his prayer. Too often our prayers are a repetition of expressions and ideas which have lost their meaning. If our children would ask us for things in the tone of voice and in the attitude in which prayers are frequently offered, I am afraid we would decide they do not actually want the things they are asking for. The Lord will not honor our petitions if we do not desire them to the extent that we will do everything within our power to answer them ourselves. When we are willing to labor, to spend and be spent, in bringing to pass the things for which we are burdened and praying, then will He hear and answer. We have so many commands and admonitions to pray. "Seek ye the Lord while he may be found, call ye upon him while he is near," (Isa. 55:6). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," (Matt. 7:7). It causes us to marvel at the fact that the Lord has chosen this method and this means of blessing to mankind. Why should the Creator of the universe be mindful of man's petitions? Yet the tenor of Scripture again and again verifies the fact that the Lord is attentive to the cry of His people. Many instances could be given in which the Lord answered prayer. I will refer to just one instance which had a prominent place in the news some time ago. A group of men spent twenty-one days on a raft. When their food was gone and their water supply exhausted — when they were utterly destitute and almost without hope — they had a prayer meeting. A short time afterwards, a sea gull perched

itself on the shoulder of one of the men, and in his weakened condition, he was able to grasp it. This provided the means of sustenance until their rescue. There is no question in the mind of the men who went through the effectiveness of prayer. In Matthew 18:19, we have the words of the Master Himself, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." How much can the church of Jesus Christ claim that promise if there is united prayer throughout the church, throughout the land, throughout the world for a mighty spiritual awakening.

But we must notice further the requirements held up in the text. "And seek my face," is a further condition of blessing. Men today are seeking everything but the face of the Lord. Nations are placing their confidence in armaments, in instruments of destruction, in the basest things which man can devise — placing their trust in these for their own security, instead of seeking the face of God for His counsel, His will, His guidance in the weightier and important decisions in life. This spirit which is running rampant in the world is making an impact upon the church of such magnitude that, unless we think carefully, and truly seek His face, we will be influenced by it.

Finally, His blessing is conditioned in turning "from their wicked ways." No doubt there are countless hosts of petitions being offered by lips which never uttered a prayer before. We have ample evidence of this in the statement, "There are no atheists in foxholes," and other examples which hold a prominent place in the news of the day. Prayers are offered for the safety of husbands, sons, and loved ones. If these multitudinous petitions could be supported by deeply penitent hearts and by a willingness to turn from evil, what a mighty power for good they would be in our land! God promised Abraham that if even ten righteous persons could be found in the city of Sodom, that exceedingly wicked city would be spared from destruction. We do not know how near the border line of destruction the wickedness of our land has brought it, but we do know that if there were a mighty turning from wickedness, commensurable blessings would be enjoyed. Men cannot hope to enjoy the blessings of the Lord without meeting the condition of this last requirement.

God's Part

Let us notice the promise of God which is conditional on the above things: "Then will I hear from heaven, and will forgive their sin, and will heal their land." This is a very definite and clear promise from the Lord. We can fully depend upon it. Do we believe this promise? If professing Christians would claim this promise and make it their own, the Lord would open the

windows of heaven and pour out a blessing that we would not be able to receive. When we think of healing our land, our thoughts at once turn to the crisis in which our country finds itself today. We can pray for our country. It may be necessary for the Lord to permit conditions to come to pass far worse than anything we have ever seen before men will "humble themselves and turn from their wicked ways. We have no right to expect the third part of the above clause until we make it possible for the Lord to do the second — "forgive their sin." This promise has been verified again and again in individual lives; it was repeatedly verified in the history of Israel; and it will be honored in our lives, in our congregations, and in our land if we meet the conditions. May we, as a church, truly pray as never before for a heart-searching, soul-stirring, spiritual awakening that will shake the land, and win men to the "Lamb of God, which taketh away the sin of the world."

— Selected from Christian Monitor

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WHAT IS TRUTH?

My Bible teaches me that "grace and truth came by Jesus Christ," John 1:17. We also read that Jesus said, "I am the way, the truth, and the life," John 14:6.

In these wicked and perilous times in which we live we find many who deny the Bible is true, or may say it contains some truth.

I believe the Bible is the Truth, the whole Truth, and nothing but the Truth. Why do I believe that? Because I have faith in the Word of God.

When we read prophecies of old, and can also read that many have already been fulfilled and are still being fulfilled, how can we help but believe?

God told the patriarchs of old what he would do for His chosen people if they were obedient to His Word. He also told them what would happen if they were disobedient. We find in the book of Judges where time and again there were periods of disobedience, punishment, repentance, obedience. This cycle was repeated over and over again. So we find here more evidence of Truth.

We find in the writings of Daniel the Prophet that he tells us the meaning of the image the king had seen in his dream and how it has already been mostly fulfilled. I believe the ten toes are in existence now, but not fully organized. Then again in Daniel's vision of the beasts, I believe that is almost to the end of fulfillment.

There were many who had to give up some of their theories since the archaeologists findings have disproved them. I for one

do not need them to believe that the Bible is TRUTH.

The Lord Jesus told Pilate that He came to bear witness unto the TRUTH. He also said if we are of the truth we will hear His voice, be obedient and do what He tells us to do. See John 18:37.

I well remember as a boy, the church I attended always had the deacons bear a word of testimony at the close of the preaching service, and as far as I know they still do. One old deacon brother used to very often say, "I believe the brethren have preached the Truth, and the Truth will set us free." And indeed it will if we but obey it.

Our hope and prayer is that we will all strive to obey the Truth. We know it is God's will for us to do so. We also know what the end will be for those who do not.

Also that our ministers will never forget to do as Paul told Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." I fear far too many are simply preaching to tickle the ear, and are not searching the heart. I well remember an old elder who used to say, "Who has the itching ears?" Then he would go on to say, "They both have," explaining that they preached to please the people so that they might receive praise from the people.

Let us then search the Scriptures, so that we may learn the Truth and not be turned to fables.

My foster father used to close many of his sermons with this quotation from the Word, "Prove all things; hold fast that which is good." That is my wish and prayer for each reader. Also that we may all abide by the TRUTH. Adapted from text by a visiting Elder.

In Christian Love
Brother Willard Beam
R.2, Box 68, Greentown, IN 46936

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TAKING STOCK OF OUR LIVES

Usually at the end of the year, people, businesses, and so forth, take stock of their assets and liabilities. They check their business to see if they are successful or not. This is good.

In the Christian life it is vital to take stock of ourselves as well. Are we becoming more like Jesus? Are we growing in grace, or are we just barely getting by?

Of course we must take stock more than once a year; more than once a month or even every week. We should do this daily. And maybe we should say every hour and minute of our lives we should be checking our actions, words, thoughts, and motives with the Word of God. "Whether therefore ye eat, or drink, or

whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

When we come to the end of the day and have time of quietness and meditation before going to bed, let us look over the day and see how well we measure up to the Scriptures.

First let us look at our deeds or actions to see whether they would portray Christ to those who saw us today. Maybe everything seemed to go wrong today. Did we get provoked and beat the livestock without cause? What if our neighbor had walked in just then? How did we drive when we had to rush to town for something? Did we blow the horn if we had to wait a minute? Did we insist on the right-of-way? Or how about in the store; did we crowd ahead of others and demand attention first?

One could go on and on with examples, but let us realize that whatever we do, we can not be too careful in our actions. Most, if not all, of us can stand some improvement in this area. You know, many people never get very well acquainted with a Bible-practicing person and all they can judge by are the actions that they see in you and me.

One more thought about actions: They must never be to draw or attract attention to ourselves. Our actions should draw attention to and give glory and praise to God and God only. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). We may do things sometimes that will cause people to give us attention (prayer before eating in a public place, being seen in Biblical dress standards), but we are not doing those things for attention. Just because what we do draws attention to us does not make it wrong unless we do it for that reason.

A very good guide for our actions and dealings with others may be found in what we commonly call the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). What a different and wonderful place this earth would be if people would only practice this rule. Maybe even in our church fellowship it would be good to practice it more.

Now our meditations should turn to our speech. How about the words that I spoke today; were they "always with grace, seasoned with salt"? Let's begin at home. How did I talk to my family today? Surely not sour and bitter, for they are the dearest to me on earth; surely not loud and harsh and unreasonable, for they are the ones I love best. May we ever be careful and diligent to maintain a good example for our children to follow.

What about the man next door with whom we chatted for a little today; did our speech have a strain of heavenly thought and expression in it, or was it all materialistic and shallow? It should

have been enough spiritually inclined to show that our treasure is in heaven and the things on earth are merely incidental.

When I stood with the group of men at the feed mill, did I laugh at the low and obscene joke, or did I have to tell a funny, suggestive story? God forbid that this would be the case. May this be not once named among us.

Our speech should be truthful. Recently we put an ad in a local paper to sell a few unwanted items. Several parties called and made arrangements to come to see the items. So far, only one party has ever come. If we as Christians say something, making a promise, and so forth, we are bound to keep it, even to our own disadvantage. "He that sweareth to his own hurt, and changeth not" (Psalm 15:4). If we always speak the truth, we will have no cause to take an oath or swear to speak truthfully. Others will know it and will believe us without the oath, which God's Word forbids anyway (Matt. 5:33-37).

How much did we talk today? Most of us get into trouble by talking too much than too little. I Thess. 4:11 teaches us to study to be quiet. When we stop and think that sometime we will have to give account of every idle or unnecessary word we have ever spoken, it makes idle words very serious. Along with the much speaking and the verbose person, we have the slang and bywords used so much today. We would not think of using substitute words for God or Jesus, but how about some other words? Are we guilty of "Wowing" everything or saying "Mercy me" when something happens? Do we emphasize "My goodness" and "Gracious me"? We have no goodness, neither are we particularly gracious. Let us remember with the wise man in Pro. 25:11 that "a word filthy spoken is like apples of gold in pictures of silver."

Our prayer at the close of each day should be that our speech would fit the pattern laid out in Titus 2:8. "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Now let us consider one more area, the part of our life that no one else can see — our thoughts. These might be harder to control than our actions. We, and we alone besides God, know our thoughts. Our actions and speech can be seen and heard by others, so we must keep them in good order; but perhaps we have a tendency to be a little careless in our thinking since it is hidden to others.

Our thought life must be kept on a level above that of the world around us. When an unsaved person sees or has his mind drawn to evil and wicked things, then his mind is often allowed to dwell on the evil. A person who is redeemed by the blood of Christ should not permit that to happen. We should immediately turn our thoughts to things that are good and upbuilding.

How were our thoughts when we went to town and saw the

impurity and indecency exposed and expressed by many people? Did it grieve our heart, or did we secretly enjoy it and carry it in our thinking for a while? God forbid that this would be the case. "For though we walk in the flesh, we do not war after the flesh: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3,5).

Very likely we have all met or know a person who seems to never have a serious thought. He laughs at this and pokes fun at that; his whole life seems to be one big joke. This is not how we want to be; the Word of God does not approve of such behavior, Eph. 5:4 says that foolish talking and jesting are not convenient and should not be found among us. We see in Luke 6:45 that out of the abundance of the heart the mouth speaks. If our mouth speaks foolish and vain things, then we know that our heart is also full of them and out of tune with the Word of God.

Our thoughts should be more serious and sober. Phil. 4:8 admonishes us to think on the things that are true, honest, just, pure, lovely, and of good report. This is an ideal goal, and may we each day check to see if we have done this.

So let us remember as we take stock of our lives day by day that we are fighting a fight with eternal joy or punishment as the result. Let us strive to press on toward the mark for the prize of the high calling of God in Christ Jesus. May our actions, words, and thoughts reflect Jesus living within us that others may see and believe and God may be glorified.

— Selected from The Christian Contender

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IS THERE A REAL DEVIL?

In this unbelieving age of socialistic materialism Satan has succeeded in convincing hundreds of clergymen and church members that he does not exist at all. He has so many believing that he is just a myth or an imaginary being or a false impression or idea from the dark ages and not a reality. While that is the belief of some, millions still believe the Bible that teaches that the devil is a real being.

Many who believe that there is a devil ask, where did he come from? Did God make the devil? If He did, then why did He make him? If He did not make him, then where did he come from? Then we are asked, is the devil all powerful? Can he read our minds? Does he know everything? Can he be everywhere at all times? These are some of the questions that often confront thinking people.

In answer to the first question — did God make the devil

— let me be very frank and factual by saying God did not make the devil. Then the next question at once comes. Who did make him and where did he come from? A brief answer is that God created a beautiful, holy angel and placed him in a high exalted position as a created holy angel, and he fell through his own pride and made a devil out of himself.

Let us now enlarge on this subject and be perfectly clear in our dealing with Satan, and say that he is not merely an imaginary being. Neither is he an impersonal force nor merely the principle of evil personified. That there exists a real personal devil, is clear teaching of God's Word. There are millions of holy and unholy angels, but only one devil. The Scripture is very clear in its teaching that when God created this angel, he was created perfect in his ways — a perfect angel.

According to God's Word he was a being of great beauty and brightness and God gave him an exalted position of honor and great responsibility. In his beauty, intelligence, and position he seems to have been above most or possibly all of the angels.

Because of his beauty, brightness, superiority, and exalted position of responsibility he became lifted up with pride and sought to turn to himself the worship and adoration that alone belonged to God. In Isaiah God tells us of Satan and his ambitiousness. Let us read from Isaiah 14:12-15: "How art thou fallen from heaven, O Lucifer, son of the morning! how are thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Now the next question is who made the devil. The answer is — Satan made a devil out of himself and when in arrogance he said, "I will," there sin began and he became a fallen sinful being. At once he was degraded in character, person, position, and power and became the enemy of God and the enemy of man. This revelation from God through Isaiah marks the beginning of sin in the universe, and the introduction of Satan. In his exalted position he had been in "Eden the garden of God," and was known as "The anointed cherub that covereth," but his heart was lifted up in pride because of his beauty, brightness, and wisdom and corrupted himself and God cast him out into the earth.

While Satan is the author and originator of sin, sickness, wickedness, and death, yet he cannot touch one of God's children except by God's permission. It is very important for us to remember that he is limited in knowledge and can be only one place at a time. He cannot read our thoughts and does not know what we are thinking.

We are urged by God's Word to resist the devil and he will flee from us. But in resisting him we must not stop to argue with him and we are not permitted to curse him or even make sport of him. At all times we must remember that God tells us Satan is a deceiver and a destroyer. He creates divisions, delusions, doubts, darkness, deadness, delay, and all false religions. He is a liar and the father of lies. He is now a fallen wicked angel and his power and prestige are limited, for he has been cut down. Let us again listen to God's Word concerning Satan. Isaiah 14:12 asks, "How art thou fallen from heaven, O Lucifer, son of the morning!" Then in verse 11, "Thy pomp is brought down to the grave." In other words his beauty, his magnificence, his splendor, stateliness, and glory are gone.

Because he is fallen and has lost so much, let no one underestimate his cunning and deceitful abilities, for he tempts to sin, he ensnares people, puts wicked purposes in men's hearts and blinds the hearts of men, sows tares in the wheat, resists God, harasses and hinders God's people, accuses the brethren, and transforms himself into an angel of light and even preaches from some pulpits.

The assertion that Satan preaches from some pulpits may appear a bit exaggerated, but let us read the Holy Spirit's warning on this subject: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:13-15). In the light of this, is it any wonder that formality, death, ritualism, and ceremonialism clutter up the services of God? This is why so many souls are lost eternally — going out into eternal night from the churches.

Satan is not the dreadful forked-tailed, hoofed, and horned repulsive creature so often seen as representing him. This is the devil of pagan ignorance and superstition and not the Satan that God tells us about in the Bible. The Satan God's Word describes is an attractive, beautiful, seducing, appealing, alluring, winsome, captivating angel. Yes, he is a very astute, cunning, crafty, cagy, sly individual, not at all repulsive but beguiling and artful and full of deceit, division, and trouble all over the world today.

It is Satan that causes divisions and trouble in churches and nations. Let us remember that Satan still lives and is the enemy of God, His people, and everything that is decent, moral, clean, and righteousness. God's people need to keep the "whole armor of God" on at all times in order to ward off Satan's attacks and to be ready for the Rapture of the saints.

— The Wesleyan Advocate

NEWS ITEMS

BUSINESS

Elders in charge know that a General Conference is scheduled for June 8-12, at Memorial Holiness Camp Ground, West Milton, Ohio.

Business for Conference must be in my hands for printing on or before April 18. This will give time for not only printing, but also timely distribution to the various congregations.

A complete Preaching Program must be ready by the same time. Will you please cooperate? Thank you.

Respectfully Yours,

Ray S. Shank

General Conference Clerk

McCLAVE, COLORADO

The Lord willing, the Cloverleaf Congregation plans to have their communion services April 13 and 14. Services will begin Saturday at 11:00 A.M., with afternoon services at 2:00 P.M. The Lovefeast will be Saturday evening. Services all day Sunday.

We welcome all to come and worship with us in these services.

— Sister Rosella Kasza, Cor.

CARD OF THANKS

Words fail to express our thanks to the many brethren and sisters, friends and relatives, for the prayers offered in our behalf. We are thankful for restoration of health, for the many visits, flowers, cards and letters received during my stay in the hospital and since my return home. May God richly bless each one.

— Brother Loyal H. Martin



ADULT SUNDAY SCHOOL LESSONS FOR APRIL, 1974

April 7 — Jesus Should be First in Our Lives. Matt. 10:29-42

April 14 — The Resurrection. Matt. 28:1-15

April 21 — John the Baptist; More than a Prophet. Matt. 11:1-30

April 28 — Greater than the Temple; Lord of the Sabbath. Matt. 12:1-37

QUESTIONS:

(1) What did the Prince of Peace mean when He said, "I came not to send peace, but a sword"? Matt. 10:34-39

(2) Due to the fact that Matthew records that the soldiers were told to say, "His disciples came by night and stole him away while we slept," how do you think Matthew came by this knowledge? Matt. 28:12-15

(3) How can our service to the Lord become easy? Matt. 11:28-30

(4) When Jesus healed the one possessed with a devil that was blind and dumb, why did the people say, "Is not this the son of David?" Matt. 12:22, 23; Matt. 9:27; Matt. 1:20.

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DAILY DEVOTIONS FOR APRIL, 1974

CHARGES, CHARITY

Memory Verse, 1 Tim. 5:21

I charge thee before God,
and the Lord Jesus Christ,
and the elect angels, that
thou observe these things
without preferring one be-
fore another, doing nothing
by partiality.

Mon. 1—Acts 16:19-40

Tues. 2—Acts 21:17-40

Wed. 3—Acts 23:1-35

Thurs. 4—Rom. 8:18-39

Fri. 5—1 Thess. 2:1-20

Sat. 6—1 Tim. 1:1-20

Memory Verse, 1 Tim. 6:17

Charge them that are rich in
this world, that they be not
highminded, nor trust in
uncertain riches, but in the
living God, who giveth us
richly all things to enjoy.

Sun. 7—1 Tim. 5:1-25

Mon. 8—1 Tim. 6:1-21

Tues. 9—11 Tim. 2:1-26

Wed. 10—11 Tim. 4:1-22

Thurs. 11—1 Cor. 8:1-13

Fri. 12—1 Cor. 13:1-13

Sat. 13—1 Cor. 14:1-40

Memory Verse, 1 Cor. 15:20

But now is Christ risen from
the dead, and become the
firstfruits of them that
slept.

Sun. 14—1 Cor. 15:1-58

Mon. 15—1 Cor. 16:1-24

Tues. 16—Col. 3:1-25

Wed. 17—1 Thess. 3:1-13

Thurs. 18—11 Thess. 1:12

Fri. 19—1 Tim. 1:1-20

Sat. 20—1 Tim. 2:1-15

Memory Verse, Col. 3:14

And above all these things
put on charity, which is the
bond of perfectness.

Sun. 21—1 Tim. 4:1-16

Mon. 22—11 Tim. 2:1-26

Tues. 23—11 Tim. 3:1-17

Wed. 24—Tit. 2:1-15

Thurs. 25—1 Pet. 4:1-19

Fri. 26—1 Pet. 5:1-14

Sat. 27—11 Pet. 1:1-21

Memory Verse, 1 Tim. 1:5

Now the end of the com-
mandment is charity out of
a pure heart, and a good
conscience, and of faith un-
feigned.

Sun. 28—111 John 1-14

Mon. 29—Jude 1-25

Tues. 30—Rev. 2:1-29

Memory Verses, 1 Tim. 4:12

Let no man despise thy
youth; but be thou an ex-
ample of the believers, in
word, in conversation, in
charity, in spirit, in faith, in
purity.

1 Pet. 4:8

And above all these things
have fervent charity among
yourselves: for charity shall
cover the multitude of sins.

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL. LII

APRIL 1, 1974

NO. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BECAUSE I LIVE

The world had never known a night like this:
The Lord of Life is lying in the tomb!
The One who had endured the traitor's kiss
Is dead! How deep the grief: how great the gloom!

Why could He not have stayed the cruel hands
They nailed Him to the cross of Calvary
He said that legions of angelic bands
Awaited but His word to set Him free.

Now He is dead: The Son of God is dead!
He who had spoken words of truth and grace;
The One with whom they oft had broken bread
Is dead! No more would they behold His face.

But wait! No sepulcher could hold my Lord
On that triumphant resurrection day.
He conquered death according to His word
And opened wide a new and living way.

Now down across the centuries of time
We hear the greatest words of tongue or pen;
Majestic words, transcendent words sublime:
"Because I live, ye too shall live again."

—Selected

THE RESURRECTION

What does Easter mean to us? To some it may mean a vacation. To others it may mean new clothes. To children it may bring thoughts of rabbits or of hunting gayly colored eggs. If these are our thoughts, we have missed the true meaning of Easter. The day that is called Easter is the day set aside for the commemoration of the resurrection from the dead of our Lord and Saviour.

Let us consider what the resurrection of the Lord Jesus Christ should mean unto us. It shows that death has been conquered. Satan and sin had done their worst when our Lord was nailed to the cross. But death could not hold its prey and on the third day the Lord arose from the grave and appeared unto many witnesses until He ascended to glory. Let us rejoice that Satan's evil design was thwarted and the sting of death removed.

The resurrection shows there is a life beyond this present existence. Jesus convinced the most skeptical of His disciples that He was alive, even Thomas. The Lord joined the two disciples on the way to Emmaus after which they were made to exclaim, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" Then, too, the Lord appeared to the disciples on Sunday evening, although the doors were locked, and He comforted them with the words, "Peace be unto you." He vanished in much the same manner indicating that the life beyond is not subject to the limitations of this mortal life.

The resurrection shows that those who believe in Christ may share in the resurrection of the dead and in the eternal existence beyond. Jesus said, "Because I live, ye shall live also," Jn. 14: 19. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. 8:11.

It is our privilege to live the resurrection life as believers in Christ for His resurrection makes possible a victorious life. Therefore, we should walk in newness of life. In Col. 3:1-4 we have this admonition, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The resurrection of Christ should have great meaning to us as Christians, not only for this life but also for the life to come.

We read that, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the

Christ, the Son of God; and that believing ye might have life through his name," Jn. 20:30,31.

The resurrection means that we should tell the glad story to others. The disciples had difficulty grasping the truth of the resurrection, but it became the theme of their speaking and the controlling force of their lives. They preached it to friends and enemies, Jews and Gentiles, to beggars and those in authority. Are we making this glad story the theme of our teaching, preaching and witnessing?

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AS HE SAID

The Resurrection came as no surprise to Jesus. Strange that it should have surprised His followers.

An angelic "I told you so" points this up. To the two Marys the angel at the tomb said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

The "as he said" speaks volumes.

In Jerusalem, at the Temple, He told the Jews, destroy this temple and in three days I will raise it up.

To the scribes and Pharisees He had said, "For as Jonas was three days and three nights in whale's belly; so shall the Son of man be three days and nights in the heart of the earth.

In Caesarea Philippi, when He told His disciples that He would be killed, and be raised again the third day, Peter rebuked Him with "this shall not be unto thee."

Later in Galilee He declared again that He would be killed and would be raised again the third day.

THE BIBLE MONITOR

APRIL 1, 1974

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An event predicted so often should hardly have come as a surprise to those who believed in Him. Perhaps it was not understood. But Jesus understood that to many His claim to deity and messiahship would rest on the fulfillment of His resurrection promise. And little wonder — for if He could make good on that promise He can make good on any promise He ever made anyone. Fulfilling that promise proved Him to be everything He said He was, and throws renewed authenticating light on everything said and done by Him during His earthly ministry.

His simple word is an assurance that is stronger than an oath; it is its own bond; it is certainty. When He said thy sins be forgiven, they were. When He said thy faith hath made thee whole, it had. When He said, Lazarus, come forth, he did. Never should a believer be surprised to hear, it is "as He said."

In the angel's "as he said," is a vindication of the power of Christ, testifying to His ability to keep His promise.

In "as he said," is a vindication of the word of Christ, affirming the authenticity of His promise.

In "as he said," is a vindication of the will of Christ, demonstrating His authority in keeping His promise.

In "as he said," is a vindication of the way of Christ, assuring His followers of the administration of His promises.

A simple "he is risen" may leave questions unanswered, but "he is risen, as he said," is the climatic peak of His every word and action.

— Selected

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EXORCISM

There is a matter on my mind and I am prompted by the Holy Spirit to write this article for the Bible Monitor.

There is presently, being shown over these United States in the theatres a picture called *The Exorcist*. These theatres are being packed with people who are professed Christians. They are absorbing this hysterical film like a dry sponge soaks up water.

A theatre near our home, which normally presents its filth twice a day, is showing this film five times a day to overflowing crowds. Not nearly all who want to see it can get in. I drove by this theatre on a Saturday afternoon. Adults and teenagers were standing in long lines, hoping to get in.

The papers stated that *The Exorcist* is breaking all box office records. The paper stated that the show runs over two hours. It is X-rated, but anyone under seventeen years of age is supposed to be barred from entering, although many manage to get in.

The audience sits spellbound for more than two hours. Imagine the same group of people listening to the Word of God,

spellbound for that length of time! It is reported that many viewers get hysterical. Many faint, some viewers scream at the top of their voices. They have to be helped out of the theatre. Some theaters have nurses on duty during the showing. There are reports that some persons who saw this movie were affected mentally.

The Exorcist has caused much concern among the ministers of our land. Some condemn the movie; some uphold it. News commentators speak in favor of it. In a panel discussion, pro and con, the emcee said, "There is nothing wrong in seeing exorcism."

Exorcism is defined by Webster as follows: to drive out evil spirits, by prayers, ceremonies, etc. I am made to wonder how much praying was done by the film colony that made a picture that emotionalizes people to the point that they do not know what to do or where to turn.

People who practice exorcism claim they can rid houses of ghosts, cast out evil spirits and stabilize the emotionally upset. This is just one of the tricks of Satan to deceive the people of our day. He is succeeding in destroying the morality of the human race.

In San Francisco, California, a man six feet and two inches tall fainted during the showing of The Exorcist. In the process, he fell from his seat to the aisle. He had three broken ribs, one of which punctured and collapsed his right lung. Such reports of bodily damage received when viewing this evil work are very prevalent. I wonder if any ribs have ever been broken by people becoming so interested in listening to a two hour or more Spirit-filled sermon! The devil has the control of many people today.

In another city in the United States, the Players Guild produced and acted out a play entitled Child's Play. The press called the play a spine-chiller-thriller. Enormous crowds went to see this soul-killing satanic work with which masses of people are becoming enraptured. They went on to state that the Child's Play was anything but child's play. It is a terrifying drama. On opening night a capacity crowd sat through this thriller for more than ninety minutes without a break or intermission. The lack of these breaks were unnoticed by the audience, so engrossed were they in the play.

The news media further commented, "The timeliness of this production should be apparent to all, with the success of The Exorcist and the spiritualism that is sweeping this nation."

It is a God's shame that Christian America supports such subtle and demeaning work of Satan. Slowly, the Devil is gobbling up, one by one, the masses of humanity. He knows his time is short and he is exerting every effort to destroy the works of Christ. He wants to see hell filled up and he is succeeding in accomplishing that very thing. Christendom had better wake up!

In my research on this article, I am aware of the fact that the so-called plain churches who believe, teach, and live the true Christian fundamentals are having a struggle. Many former members have left the faith. Few outside of church families are interested, either in attending or becoming members. But the more that give up the faith, the more the rest of us should strive harder to enter into the strait gate.

Jesus warns that blind leaders will lead the blind and both will fall into the ditch. He also teaches the need to be aware of false teachers and their false doctrines. Masses of people today are disillusioned; they are seeking something. They fail to turn to Christ and the Word of God who will direct them in the right path and help them in their needs. If people really want to find the right way, and would read God's Word and pray for guidance, they would be shown the right way. "Ask and ye shall receive." They would not be misled and disillusioned. Instead, they are finding, turning to, and accepting beliefs, isms and schisms that are not helping them, but adding to their frustrations.

Many people today are followers of witchcraft, astrology, occults, psychics, hypnosis, extrasensory perception, idolatry, devil worship, etc. Any individual who comes up with any outlandish theory immediately has followers.

I want to give a few thoughts on some of the beliefs mentioned above. Webster says, "Witchcraft is the activities of people (mostly women) supposed to be under the influence of evil spirits, to have magic powers and influences over other people." There have been writings, songs, and poems written to inculcate witchcraft into the minds of the people. A familiar one is, "The witches will get you if you don't watch out."

God's Word teaches us that we are to be rooted and grounded in the faith, and if we are we will not be swayed into these other beliefs. We should teach and lend our influence against them.

Regarding witchcraft, notice what God's Word has to say about it. I Sam. 15:23, "For rebellion is as the sin of witchcraft." Gal. 5:20 informs us that witchcraft is one of the works of the flesh. It is not of the Spirit; it is sin. It is sin to believe in it, it is sin to practice it. Gal. 5:21, "They which do such things (as witchcraft) shall not inherit the kingdom of God."

! Astrology is another practice many people believe in. Webster defines astrology as a false science that claims to interpret the influence of the stars and planets on persons, events, etc.

Magazines are full of articles on astrology, although it is a false science. Many newspapers run a daily astrology column. People firmly believe in it; they come to rely on it. They consult those who claim to be astrologers before they make an investment or before they make any important decision. Such practices run counter to God's Word.

We have a very vivid example of astrology in the life of King Nebuchadnezzar. He had a dream, it bothered him because he did not know the meaning of the dream. He called the magicians, the astrologers, and sorcerers. He demanded of them to interpret his dream, or face being cut to pieces. They were unable to make the interpretation. The King then issued a decree that these so-called wise men should be slain. They sought the man of God, Daniel, and his fellows to be slain. Daniel 2:13.

Daniel made a plea with the King, that if he would grant them time, he would make known to the King the true interpretation of his dream. Time was granted and God revealed unto Daniel the meaning of the dream. He, in turn gave the interpretation to King Nebuchadnezzar.

Daniel, a man depending on God for his help and guidance was able to do what none of the astrologers were able to do. That should teach us a present day lesson. We should not look to astrologers as pertaineth to our future doings, but look to God who holds our future. We should center our faith in God and not in man.

When one reads of the many who follow occultism, psychics, hypnotists, etc., one wonders why so many people have allowed their minds to be diverted from the God of Heaven to the works of man. Much of such belief is strictly from Satan. God's Word warns against Satan as an enemy, liar, prince of this world, murderer, tempter, prince of demons, a roaring lion, a deceiver, and many more similar names.

One thing Satan is successfully accomplishing in this generation is a thorough job of brain-washing. He is anti-Christ. He is out to destroy the souls of men. He is a wolf in sheep's clothing and he goes to church!

In following the history and growth of the Synagogue of Satan, which originated in the State of California, one is amazed that they are growing in number so fast that their officials forbid making public the number of their membership. Why so many followers? Most people have some form of belief and if they do not believe in God they have to believe in the other power which is Satan.

In the vestibule of one of the Synagogue's of Satan, imbedded in the floor is the likeness of Christ. As the attenders walk in they scuff their feet over His likeness and spit in His face. It appears to me that representatives of the Synagogue of Satan were at the Cross at the time of the crucifixion of Christ. There they spit upon Him, railed on Him, and gnashed with their teeth. Who would worship Satan other than those that are possessed with evil spirits? Those who would qualify as maniacs; those who denounce the Christ. Surely, on that great day they will hear, "Depart from me, ye workers of iniquity."

Webster says "a trance is a state of great mental abstraction." Certainly, today, the way masses of God's creation are carrying on, the way, and what they worship, the many false teachings they believe in and practice, one must think they are in a trance. Only by making a full surrender, turning away from the false to the true God can they ever be delivered from these abstractions.

Now let us consider false teachers, those who teach contrary to God's Word. We have them, the popular ministers do not teach the need of the prayer veil, nor immersion baptism, feet-washing, non-conformity, nor many more definitely commanded ordinances and practices. Some even speak against such teachings. They are dangerous men and should be avoided. In the Word we are strongly warned against such.

In Matt. 7:15 Jesus warns, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Again, in Matt. 24:11 Jesus says, "And many false prophets shall rise, and deceive many." Peter emphasized the warning when he tells us in 11 Peter 2:1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." This is a warning the wise man and women will heed.

We are taught to try the spirits, to see whether they be of God. Any spirit that conflicts with the Holy Spirit is not of God. Any spirit that man follows, other than the Holy Spirit will be defeated by the Holy Spirit and that man's life and work will be in vain.

Taking Webster's definition of exorcism: "to drive out evil spirits by prayers, ceremonies, etc., "I will cite you to several examples which did accomplish that very thing. But it was through God and Christ and not through man. It was by Christ who resorted to prayer and who often introduced faith as one of the healing ingredients and who had the power over unclean spirits. This is the only type exorcism I believe in.

A good example are the two demoniacs, recorded in Matt. 8:28-34. Here were two men possessed by devils coming out of the tombs. The Word says they were exceedingly fierce. Jesus cast the devils out of these men; the devils went into the swine. The men were healed.

On another occasion, recorded in Matt. 12:22-37, Jesus cast out a devil from a blind and dumb man. The word says He healed him. I believe in this type of exorcism. Jesus performed many such healings.

Today, the followers of Christ have the blessings of the anointing service. If we are in the faith, and our life shines for Christ, we have the Biblical method of healing as our means of strengthen-

ing our faith, of the forgiveness of sins, and the strengthening and healing of our bodies. All according to God's will and not ours, and based on faith.

I am thinking of the great changes that would take place if the masses of people would crowd the churches to be exorcized by God and Christ as they flock to the movie, *The Exorcist*. If the evil spirits would be driven out of people, and the Holy Spirit would fill their hearts, minds, and souls, there would be many great changes take place in the lives of the human race.

Many things would have to go. Picture shows and theatres would be dark and empty. Dance halls and beer joints would be boarded up. Houses of prostitution would be padlocked. Sunday ball games would be a thing of the past. The ovens would never be turned on in the basements of churches to prepare fund-raising suppers. No one would win at a church raffle because there would be no church raffles.

Other drastic changes would be very noticable. Clothing stores would do a brisk business, because once the evil spirit is departed from a man or woman, they would not be found in public dressed as they are today. You would easily be able to tell by their hair and their clothing if they were male or female. That would be a drastic change!

Women would be dressed in modest attire. They would not invitingly make themselves subjects of depravity. If the Holy Spirit gets into a man, he will dress like a man and not in the horrendous consumes you see men wearing today.

Women would not need a revolver under their pillows. They would not need warning lights, vicious dogs, and safety locks to keep them from being raped.

The presses that print thousands of tons of pornographic material would be sitting on their foundation, rusting, immobile, and idle, instead of operating the clock around. The shelves which are loaded with illicit magazines for sale would be bare.

The darkened parks, alleys, country lanes, and parking lots would not be the scenes of heavy petting parties. Dance halls and burlesque houses which do a big business would be closed and be a total loss to their owners.

Divorce lawyers would have to change professions or apply for unemployment insurance.

No one would dare to be found living together unmarried. There would be no wife swapping, no adultery, and no fornication.

If the evil spirit departed from man, and the Holy Spirit took over, there would be no lving, gossiping, wispering behind backs, and other talebearing. There would be no Watergate.

Public drinking places, home bars, etc., would dry up. There just would not be any person around that would want to be caught mixing highballs and cocktails. Liquor stills would rust to the

ground.

You could leave your barn door unlocked, so to speak. The Holy Spirit will never direct one to steal, cheat, or be dishonest.

This category overcome, the Church would grow and prosper, spiritually and numerically. That is exactly why Jesus died on the Cross, that there might be a remedy for sin. He provided the remedy; we must accept of it to be forgiven of our sins. Then the Holy Spirit will direct our lives. We will follow His dictates and will definitely stop following Satan. Once this category is overcome the Golden Rule will be back in good working order.

In conclusion, if we carry out the covenant we made with God on bended knees in the baptismal stream we will not need another Exorcist. Neither will we seek out soothsayers, witchcraft, hypnotists, psychics, and other fakers to carry us through.

We will totally rely on our Father in Heaven who is our Supreme Being. We will rely on the Lord Jesus who was tempted in all points as we are, yet without sin. And who promised He will never leave or forsake us. We will rely on the Holy Spirit who will lead us in the ways of truth and righteousness. We need no more.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630

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RESURRECTION VICTORIES

The resurrection is an accomplished historical fact. Because of this the Apostle Paul declared: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57). What a note of triumph! What a testimony of victory! What good news this announces! This fifteenth chapter of 1 Corinthians teaches that Christ's resurrection provided a three-fold victory for mankind.

There can be complete victory over sin (vv. 1-18). Guilty of rebellion, disobedience, and willful transgression, man was a condemned and sinful creature. A holy and just God declared to the head of the human race: "But of the tree of the knowledge of good and evil, thou shalt not eat of it . . ." (Gen. 2:17a). Man disregarded this plain directive. The Lord stated further, ". . . for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17b). This rebellion alienated man from God, morally polluted him, and condemned him to eternal death. Jesus Christ became man, fusing two natures — divine and human — into one unique person. As God, He was a perfect sacrifice fully satisfying God's holiness, justice, and truthfulness. As man, He was a perfect sacrifice who suffered in man's place, fully paying the penalty of the broken law and providing an adequate atonement for man's sin.

The cross was not the end of Jesus' life. It was the provision for man's redemption. Paul exclaimed, "... Christ died for our sins ... was buried ... rose again" (vv. 3-4). Eternal death for mankind may now be averted. Paul further stated, "But by the grace of God I am what I am ..." (v. 19). He did not discount his Hebrew heritage, his Roman citizenship, or his educational advantages. He did, however, fully recognize that it was the grace of God which made him what he was. This grace was received while he was enroute from Jerusalem to Damascus. The initial grace of God changed him completely (II Cor. 5:17).

Paul both needed and received additional grace. This was received subsequently when Ananias prayed that he would be filled with the Holy Spirit (Acts 9:17). Paul's life-style and theology flowed out of this invasion of the Holy Spirit.

Paul required and enjoyed the continuous grace of God for daily living. He wrote often of God's grace. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). This speaks of adequacy. Paul shared an interesting experience with us (II Cor. 12:1-9). He had a great need for which he earnestly prayed. God did not remove the difficulty but did a greater miracle by providing sufficient grace enabling Paul to bear the trial. The Lord stacked His grace beside Paul's "thorn in the flesh." He kept "stacking grace on grace" until grace overflowed, superabounded beyond his need.

There can be complete victory over death (vv. 19-34). Physical death is passed on to the human race through the sin of Adam. Death became our enemy. It is stalking through the land. However, for the Christian death has been robbed of its sting. He can face death with the certainty of the Christian hope. Modern psychiatrists are now telling us we should prepare ourselves for death by thinking about it and discussing it with our family. Adequate preparation for death is found only through the grace of God. A friend on her deathbed said to me, "The grace of holiness has enabled me to live good in life. It is enabling me to face death unafraid. It is giving me a passport to the city of my God." She, as have countless other Christians, died in the triumphs of the Christian faith.

There can be complete victory over the grave (vv. 35-38). The grave will claim the body but not forever! Just as seeds which are planted in the earth burst forth in the spring "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body ..." (vv. 42-44). When this moment occurs, "... then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (vv. 54b-55). "Hallelujah, what a Saviour!"

— The Wesleyan Advocate

HOW WE SHOULD GO TO CHURCH

This one thing has been impressed upon my mind for some time. How do we go to church and how should we go? By this we mean, where should our thoughts center while going to and coming from the house of God, on the Lord's Day? I would venture to say that every true Christian man and woman would say that we should have our minds purified from all earthly vanities; that our thoughts should trend in the direction of the soul's salvation, and the redeeming love of our Saviour in order that we might be in close communion with our God.

Now brethren and sisters, by a person's conversation we, in a manner, determine his thoughts. Then if we as church members while on the way to the house of prayer engage in conversation and talk of our worldly affairs and worldly prospects, it certainly will be evident to every casual observer that our minds are not directed to the all important subject, that we have a soul to be saved or to be lost.

And, at the close of worship, as soon as we reach the door steps, and even before, we hear again some who are discussing the merits of the weather; what they have been doing the preceding week, and what they intend to do the coming week, and so on. It seems that they have dismissed the sermon from their minds, which was preached for their edification.

We wonder at times, the hours we spend to get something that is worth while, whether their prayers are with ours in the Lord's work. If we wish to teach or educate children, the first thing we do is to arouse and bring into active force their thinking powers. Hence if we would become wise unto salvation, we must necessarily think and meditate deeply. I would then say that a very proper time is when we, at the close of worship, retire to our several homes. It is by such a course that we can arouse and strengthen our mental energies; thereby enabling us to point out and appreciate the beautiful and instructive ideas, which we hear in the various sermons.

— Elder Peter E. Lorenz from March 1, 1936 Bible Monitor
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THE BIBLE — IT LIVES

Generations follow generations — yet it lives.
Nations rise and fall — yet it lives.
Kings, dictators, rulers come and go — yet it lives.
Torn, condemned, burned — yet it lives.
Hated, despised, cursed — yet it lives.
Doubted, suspected, criticized — yet it lives.
Damned by athiests — yet it lives.

Scoffed at by scorners — yet it lives.
Exaggerated by fanatics — yet it lives.
Misconstrued and misstated — yet it lives.
Ranted and raved about — yet it lives.
Its inspiration denied — yet it lives.
Yet it lives — as a lamp to our feet.
Yet it lives — as a light to our paths.
Yet it lives — as a standard for childhood.
Yet it lives — as a guide for youth.
Yet it lives — as an inspiration for the mature.
Yet it lives — as food for the hungry.
Yet it lives — as water for the thirsty.
Yet it lives — as rest for the weary.
Yet it lives — as light for the nations.
Yet it lives — as salvation for the sinner.
Yet it lives — as grace for the believer.

To know it is to love it;
To love it is to accept it;
To accept it means life eternal!

This Book will keep you from sin; or sin will keep you from this Book!
— Selected

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CHILDREN'S PAGE

THE CAMELS ARE COMING

Genesis 24:29-67

Abraham's servant had gone into a far country called Mesopotamia to find a wife for Isaac. After she had been found at the well where she watered the camels, her brother, Laban came and invited Abraham's servant into their house. In those days it was customary for the people to be hospitable to travelers. Going places was tiresome then. They traveled very slowly and often went through the hot desert where there were sand storms. It was refreshing, after going a long way, to be welcomed with water, food, and a good place to sleep.

Laban unharnessed the camels and gave them food. Abraham's servant and the men that were with him were given water to wash their feet and meat to eat. But the old servant said, "I will not eat until I have told my errand." So he told Laban and Rebekah's father, Bethuel, of his master, Abraham. How the Lord had blessed him and that he was very rich, having flocks of sheep, herds of cattle, camels and asses, much silver and gold, besides many servants; and how Abraham had told him to go to the country of his relatives to get a wife for Isaac because he did not want him to take a wife of the Canaanites who were near him. Then he

had arrived at the well and God had shown him that Rebekah was the one for Isaac and that she was the daughter of Abraham's brother.

Bethuel, the father of Rebekah, and her brother, Laban, gave their consent to let Rebekah become Isaac's wife. When the old servant heard this he was so overjoyed he gave jewels of silver and gold and fine clothing to Rebekah and he also gave rich gifts to her brother and her mother. Then they had a great feast and in the morning the old servant was ready to go, but the family of Rebekah wanted them to stay at least ten days more. Finally they asked Rebekah if she wanted to go and Rebekah said, "I will go."

So Rebekah and her maid servant went with the old servant of Abraham and they rode away on the camels.

Isaac went out into the field in the evening to meditate. And he looked up and behold the camels were coming. Isaac and Rebekah loved each other. God had found a wife for Isaac.

— Brother Rudy Cover

* * * * *

JACOB AND ESAU

Genesis 25:19-34

Isaac was forty years old when he married Rebekah. But Rebekah didn't have any children. It was a shame for a woman in that time not to have children. Isaac was nearly sixty years old and still no children. So Isaac prayed to the Lord and God answered Isaac. Rebekah had twin boys and God told her that they would become two nations and that the one born first would serve the younger. The custom in those days was for the first-born to rule but God said it would be different with these two boys. The firstborn was named Esau and the younger was named Jacob.

After the boys grew up, Esau became a cunning hunter — a woodsman, and Jacob was a man who had cattle and sheep and lived in tents on the plains where there was pasture for his flocks.

One day Esau had been out hunting and even though he was a strong man and a cunning hunter, he had found nothing. He had walked and walked and he was tired and hungry. It had been a bad day for Esau. He was on his way home and getting weaker and weaker when he came upon his brother, Jacob, cooking a pot of lentiles. Maybe you know what lentiles are, but if you have never seen them they are flat little seeds, something like a pea, but smaller. Esau asked Jacob to give him food to eat that he might be refreshed.

Now Jacob was a bargainer and he wanted Esau's birthright. This meant that he would receive the family blessing from his father Isaac; that he would receive a double portion of his father's possessions; and that he would rule over the family after Isaac's death. So Jacob said to Esau, "Sell me this day your birthright."

Esau replied, "Behold I am at the point of death; I'll die if I don't eat. What good would a birthright be if I die! You can have it."

So Esau sold Jacob his birthright for a meal of bread and lentiles. The Bible says, "Esau did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

— Brother Rudy Cover

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NEWS ITEMS

PLEVNA, INDIANA

We extend an invitation to all to come worship with us during our pre-Easter meetings, April 10-14. Services will begin each evening at 7:30. There will be preaching services Saturday afternoon, starting at 2:00, with Communion at 7:00. Elder Melvin Roesch will be our speaker.

— Sister Ruthanna Lilly, Cor.

MECHANICSBURG, PENNSYLVANIA

The Mechanicsburg Dunkard Brethren Church held their council meeting on March 2, 1974. The usual business came before the church and was taken care of in a Christian manner. We now have services each Lord's Day. We also decided to have a Fall Lovefeast which will be announced later.

Please continue to pray for our services here. In these trying times we need to be in more sincere prayer.

— Sister Barbara Stump, Cor.

NOTE OF THANKS

I want to thank my brethren and sisters who sent cards, letters, and gifts remembering me on my birthday. May the Lord richly bless each one.

—Sister Margaret Dayhoff

THANKS

I wish to send my sincere thanks to each one that sent gifts and cards during the several times that I was hospitalized. I thank you and pray God will bless each one.

— Brother Delma Stump

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A kind deed is never lost, although you may not see its results.

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BIBLE MONITOR

VOL. LII

APRIL 15, 1974

NO. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE SAVIOUR CAN SOLVE EVERY PROBLEM

The Saviour can lift every burden,
The heavy as well as the light;
His strength is made perfect in weakness,
In Him there is power and might.

The Saviour can bear every sorrow,
In Him there is comfort and reat;
No matter how great the affliction,
He only permits what is best.

The Saviour can strengthen the weary,
His grace is sufficient for all;
He knows every step of the pathway,
And listens to hear when we call.

The Saviour can break sin's dominion,
The victory He won long ago;
In Him there is freedom from bondage,
He's able to conquer the foe.

The Saviour can solve every problem,
The tangles of life can undo;
There is nothing too hard for Jesus
There is nothing that He cannot do.

— Oswald J. Smith

SPIRITUAL VISION

"He took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly," Mark 8:23-25.

Surely the Psalmist was correct when he said, "I will praise thee; for I am fearfully and wonderfully made. Marvelous are thy works; and that my soul knoweth right well," Psalms 139:14.

Our eyesight is very precious to us. The eye has within it a lens that has the ability to change its shape so it can focus clearly. As we become older the lens lose some of its ability to change its shape quickly and our vision becomes somewhat blurred.

As the lens of the eye hardens causing our vision of others to be blurred, so also we wonder if it is possible for our soul to be in the same condition causing us to fail to see clearly the hopes and fears of those about us. Perhaps it is possible we do not see life as it really is. One person looking through the eye of faith will see life much differently than one who, due to circumstances, looks through the eye of the skeptic.

Because all of us are spiritually nearsighted to some degree, it is difficult to see life at a distance in proper perspective. It is also difficult to see people close around us in proper focus. Jesus spit on the blind man's eyes, and put His hands upon him and asked if he saw ought. His reply, "I see men as trees walking." People appeared to be mere objects unto him. Again, Jesus put His hands upon his eyes and made him look up, and he was restored and saw every man clearly.

Is it possible that our hearts tend to harden to the extent our spiritual eyes do not focus properly? Do we really see people as persons? It is so easy to categorize people, placing them in certain groups, rich or poor, lazy or hard-working, good or bad to the extent we lose sight of the individual.

What is the answer to the problem of our nearsighted and farsighted vision? Is it not in the compassion of our Heavenly Father? God so loved the world that He gave His Son. God has a concern for every person in the world, "Who will have all men to be saved, and come to the knowledge of the truth." 1 Timothy 2:4.

As unfortunate as it is to have blurred or poor vision, an example is given in the Bible of a far more serious condition. In Revelation 3:17,18 we read, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest**

not that thou art wretched, and miserable, and poor, and **blind**, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

If we are spiritually blind, may He open our eyes that we may see clearly.



Wicked men obey from fear; good men, from love.

Anyone can be nice to a friend. It takes a real person to be good to an enemy.

Faith is the root of all good works; a root that produces nothing is dead.

As the flower is before the fruit, so is faith before good works.

Every Christian is a stone in God's temple. He has his place, different from all others, and important in its own way. Everyone counts with God.

Faith ends where worry begins. Worry ends where faith begins.



THE BIBLE MONITOR

APRIL 15, 1974

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JESUS

Jesus is our Saviour. Do you know Him? Long before He came to Bethlehem as a child, Isaiah was trying to tell the world about Him. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14. And the purpose was to bring light and life. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," Isa. 9:2.

Also Isaiah told the people how great and wonderful He would be, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isa. 9:6.

Isaiah told how He would suffer for them, "Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," Isa. 53:4-6.

Then it may have been almost seven hundred years men waited — no Child, no Saviour. By this time they had almost forgotten. But behold, the angel Gabriel was sent from God to a Virgin of whom Isaiah had spoken of. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:30-35.

In the months following because of taxing, Mary with others came to Bethlehem to be taxed. And then came the day. "And so it was, that, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round them: and they were sore

afraid. And the angel said unto thm, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:6-11. Also verse 21, "And when eight days were accomplished for the circumscising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."

Do you want to know Him better and the reason for which He came to this earth?

To be continued

— Brother H. Edward Johnson

R. 5, Box 76, Wauseon, Ohio 43567



SOUTH FULTON

TESTING OF FAITH

Sermon by Brother George Replogle

In James, chapter 1, the Apostle considers himself as a servant of both God and Christ, therefore addresses himself to the brethren who believe. James was a believer in God and the Son. Those who believe God's Word will not forget the One and serve the Other, as some who worship the Son and not God or God and not the Son.

Being a servant is an humble form of life, but I believe that is the way we are to be because Jesus was humble.

We are to count it joy to fall into temptations. But don't rush into temptation. The devil tries everything to tempt us. He tried to cause Christ to yield a little to him. How we ought to rejoice that Christ did not yield or compromise in the wilderness. A wonderful thing that Christ said, "get thee behind me."

As a Christian we will have no part in the Devil's wiles. If we resist him he will flee from us. If only more people would take this attitude of Christ. I believe we don't resist enough. Maybe we are not strong enough. If we have the faith when temptation comes, spiritual thoughts help us resist the Devil. If we rely on God and trust Him, He will deliver us from all temptation.

The trying of our faith works patience, a perfect example of everything necessary to salvation in Christ. If we are disturbed by trials and say "no use to try" that is just what the Devil wants. When we have that discouragement remember Jesus in the wilderness.

If we trust and do not waver, we will not lack anything.

Let us permit the Lord to live in our heart so others can see

we have been with Jesus. Ask of God wisdom and it shall be given. I think we have more sorrow because we don't ask of God.

I like the account of the children of Israel at the sea. The extremity of man is God's opportunity. The Egyptian enemy was behind them, the sea before them. They could do nothing. The Israelites were disturbed and dismayed because they depended on their own strength. When they complained of their hardships Moses said, "stand still and see the salvation of the Lord."

We don't wait on the Lord enough. What a change when God took over. The waters divided and they walked through on dry land. The enemy tried to take advantage of the dry ground to capture the fleeing people, but the enemy was destroyed.

Don't run ahead of the Lord. Wait on Him. Ask Him for wisdom. God doesn't get offended because we ask for wisdom. He wants all the weak and the strong to approach the Throne of Grace.

Verse 6, "Ask in faith, nothing wavering." When we come in prayer we must have no reservations. We must not be driven like waves before the wind. If we ask God for something and doubt — we will receive nothing. If we don't understand the instructions of the Scripture, we must ask for understanding from God.

Jesus came to bring salvation, the most precious of all gifts to man. No one has joy like the true child of God.

Jesus is the same yesterday, today and forever. With Him there is no shadow of turning. How we ought to appreciate His mercy, truth, and kindness. Verse 8 tells us a double-minded man is unstable in all his ways." He is for the Lord today but not tomorrow. God will not trust anyone who does not serve Him daily. Why would God expect us to serve Him one day and not the next?

Job was a wonderful example. He was not double-minded trying to avoid physical suffering. I think we should say as he did, "Though he slay me yet will I trust in him."

The Word says, "If a man love me he will keep my words." If you aren't willing to do the will of God you are a double-minded person.

How wonderful to know that Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you." I Thess. 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

If we obey His will it matters not what hour He comes. He will not take those who are not ready. He gives us many oppor-

tunities to prepare for this.

How sad for those who do not keep His commandments.

— Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois



BAPTISM

I would like to share with the readers of the Bible Monitor the correspondence with a man who differs from us in the mode of baptism. I will quote from his correspondence and then my answer to him. I believe we should be familiar with the reason we practice trine immersion, and also with those who differ with us. It is important to follow the teaching of Jesus, and to do exactly as He has commanded us. If we don't we have no assurance of eternal life.

The following is a quote from his letter: "I am aware that Matt. 28:19 is used to support trine immersion. This passage does mention the Father, the Son, and the Holy Spirit, but it does not say that a person is to be baptized into each one of these names.

"We are first introduced into baptism in the New Testament when John the Baptist came preaching and baptizing men unto repentance. I think you would agree that this form of baptism of necessity would have been a single immersion. There would have been no basis during the time of John the Baptist for trine immersion. You will recall that Jesus was baptized by John who would have used the form of baptism he was familiar with. Christian baptism differs from the baptism of John in that it is in the name of the Lord Jesus (Acts 19:1-7). Christian baptism does not differ in form from the baptism of John the Baptist."

It can be readily seen that his defence of single immersion is just supposition and guess work, and not based on the teaching of the New Testament. Now my answer to him.

You state that John's baptism is different from Christian baptism in that it is in the name of the Lord Jesus. I am sure you don't take the stand that the Jesus only people do, who don't use the great commission, but immerse once in the name of the Lord Jesus. Where else would a person go to support trine immersion? It is the only place in the Bible that tells how to baptize. You say that it doesn't say that a person is baptized into each name. That is certainly what it teaches, for there are three phrases in the commission connected together with the conjunction and therefore they are of equal importance. Since a phrase is a group of words that convey a thought or action, then there are three actions expressed in the commission.

Justin Martyr, one of the first historians, was baptized by

Polycarp, and Polycarp being baptized by the Apostle John certainly knew how the apostles baptized. There had been no change in the mode of baptism at the time of Justin Martyr.

In the history of the Ante-Nicene Fathers, V 1, page 183, Justin says, "And for this rite we have learned from the apostles this reason: In order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed; there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; and in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed." Here Justin plainly states that there are three names in Matt. 28:19, and that he got it from the apostles. If this was the only evidence for trine immersion it would be enough. But this is not all the evidence we have.

The word baptize comes from the Greek word baptizo, and according to Thayers Greek-English Lexicon means to dip repeatedly, and is the plural form of the verb. The singular form is baptō, and where used in the New Testament is translated dip. It is used three times in the New Testament. Luke 16:24; John 13:26; Rev. 19:13. The fact is that to baptize means to dip repeatedly; single immersion is in no way the scriptural mode of baptism.

One more fact I wish to mention is a statement made by Alexander Campbell in his book on baptism, page 200 states: "The facts then are, the whole world immersed, with these few exceptions for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice."

This statement coming from the founder of the Church of Christ teaches me that he knew what the primitive practice was but for some reason he didn't practice it. The Greek Church still practices trine immersion. The scriptural evidence, as well as history, and also the Greek is for trine immersion.

— Brother W. E. Bashor, 867 Lorna Dr., Glen Ellen, CA 95442



Glory to God in the highest, and on earth peace, good will toward men. —Luke 2:14.

There shall come a Star out of Jacob, and a Scepter shall rise out of Israel. —Numbers 24:17.

HAVE YOU FOUND GOD?

A simple interrogatory sentence that looks as if it could be answered with a simple declarative statement but is it so simple?

Have you found God? Have you? If you have you will answer at once, "Yes, I have," and you will give the particulars. You will not say, "Yes, I was baptized twenty-three years ago. Yes, I've been a member of the church now for seventeen years. Yes, but I find it hard to follow Him. Well I think so. I can only pray that He will accept me at the end."

Have you found God — not the faith and conversion of your grandparents, nor yet that of your parents. But have you found God? Do you talk to Him personally and ask Him to lead you? Have you said to Him, "Lord, I believe that it is only through your Son that I have salvation. I hereby commit my life to you. Save my soul, forgive my sins, and accept me as your child." Do you believe that your faith in Him saves you and not your obedience to a set of rules?

Have you found God? He must be found. He cannot be earned, bought, or traded. He is a gift, not a transaction. He comes to those who open their hands and hearts to Him and receive Him. You cannot earn Him by doing good deeds or refraining from doing bad deeds. You cannot buy Him by giving all your goods to the poor. You cannot trade your wants or desires or possessions for His love. You must receive Him as a gift and if you cannot do this you are no child of His.

Have you found God — not a society of believers whose life style suits you whatever that way is, but God? Not a discipline that makes you feel good because you are doing something to earn your way, but God. Not an elaborate ritual that is strange to your natural way of relating to humanity so that you feel that you must be speaking to the Deity, but God.

Have you found God? If you have not found Him then do so now and you will be free. You will not be free from obeying the church discipline but free to obey that discipline. It makes all the difference in the world and heaven when you do not have to obey, but choose to. And you will do so because you want to for the sake of your brethren and because rules make for harmonious living.

If a rule is unjust, and some rules are, then you will work peaceably and justly to change it. You will not be whole and sinless but you will be free to become whole. When you make a mistake or become blinded your brother will be free to help you and you will be free to help him which is the basic reason for all church structures. You will be free to do good to your fellow-man. You will be free to confess your humanity and your weakness to your brother. You will be free to love him and will free

him to love you. You will be free to love God because He loves you enough to be within your reach no matter where you are.

Have you found God?

— Selected by Sister Rebecca Beck R. 2, Archbold, Ohio 43502



STANDARD OF LIVING

The standard of living varies from country to country over this world. The standard of living varies even from one state to another and from county to county.

Why does the standard vary? Because the standard is the average person in that locality. Whether a man is rich or poor is determined by those about him.

The standard of living may be influenced by many things: natural resources, productivity of the land, conditions for industry, willingness of the people to work, etc.

There is a standard of living, or a standard for living, that does not vary. Some scriptures indicating these are: "Jesus Christ the same yesterday, and to day, and for ever," Hebrews 13:8. "For I have given you an example, that ye should do as I have done to you," John 13:15. "Let this mind be in you, which was also in Christ Jesus," Philippians 2:5. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Colossians 3:13.

If we didn't believe in the life hereafter or judgment, we wouldn't be so concerned about this standard; but since we can prove that the Word is truth and we shall be judged (weighed in the balance) we must acquaint ourselves with the standard to which we shall be compared.

Christ is the living Word of God, and by the Word we shall be judged.

It seems human nature to compare ourselves by ourselves which is not wise. The Apostle Paul would have been highly exalted had he measured himself with the spiritual leaders of his day as recorder in Philippians 3:5-8. But he said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Philippians 3:8-9.

It is an humbling thought to realize we of ourselves cannot measure up to the standard to which we shall be compared, so we

are left with a challenge to get out of the way that we might be clothed with his righteousness and be acceptable to God.

— Brother Bob Carpenter, R. 1, Converse, Indiana



WHY I GOT RID OF MY TV

To every age Satan presents a "Magnificent Obsession," a new approach to sin, which becomes the darling idol, the sacred god of the masses. Joseph Parker translates, "The sin which doth so easily beset us," Heb. 12:1 as "The sin which is so much stood around, discussed, excused, and defended."

God told me to get rid of my TV. I deserve neither praise nor blame. To disobey God will damn even a preacher. God gave me a few reasons to help me understand why. My parents shielded us from the sins of this world until we were old enough to withstand them. TV was presenting to my children, sin, in all of its deceitful beauty. We tried to sort the bit of good from the bad, but it was like sorting the garbage can — pretty mixed up. One thing was convincing, all that I had missed of the pleasures of sin were a wonderful miss — like missing cancer. There is nothing on TV to help one to Heaven, and just a little of educational value. Outside of the classroom, TV is entertainment. A Christian home being entertained by the lowest colony of people in the world, not omitting Sodom, drinking at the cesspools of hell! No decent person watches sex scenes, but why is it more right in God's sight to sit and enjoy murders, lying, stealing, and the breaking of the other nine commandments, than the seventh? If sin were taken from the TV and theatre scripts, there wouldn't be enough left to run one week of the year.

Hoover of the FBI, said that TV is doing multiplied more damage than the theatre ever did. TV is here to stay? So is liquor, adultery, and murder. TV will get better? Just like the theatre for they're run by the same gang. Influence? The father takes the social drink; the son fills a drunkard's grave. You watch the "good?" shows; your loved ones are hypnotized by Satan and follow his commands. TV stills the lips of preachers and christians about sins they once loudly condemned, or they hear, "Physician heal thyself!"

Heaven weeps and Hell rejoices as christians fight for and defend this evil, when in the next breath all good people will acknowledge TV as the greatest power to glamorize sin and send people to Hell the world has ever known. "In the last days iniquity shall abound." "As for me and my house we will serve the Lord," Joshua 24:15.

— E. D. Coxon
Full Salvation Tract Society

WORLDLINESS

Worldliness is simply another division of the subject of sin. However, there are some special thoughts I wish to present under this heading, since sin in its various forms has become universal, surrounding us on all sides as realistic as nature itself. The Bible writers often refer to sin as the world. This includes not only the grosser forms of sin, but all manner of disobedience to God. God's people must be free from all these things.

Paul said to the brethren who had been quickened in Christ, "In time past ye walked according to the course of this world," Eph. 2:2. But Christ "gave himself for our sins, that he might deliver us from this present evil world," Gal. 1:4. Our separation from the world in this sense is to be real. It is shown by the words of Christ, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John 15:19.

Reader, bear in mind that if you take your stand for God and the whole truth of His Word, determined to be free from all worldliness there will be a real separation in spirit and in life between you and the worldly minded. You will have opposition, "Yea, and all that will live godly in Christ Jesus shall suffer persecution, II Tim. 3:12. This was truly realized by the first disciples for we have testimony of Jesus Himself that they were free from the world. He said of them in prayer to the Father, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world," John 17:14-16.

To us this means that everything which partakes of the spirit and nature of the world must be forsaken — worldly sentiments, worldly associations, worldly ambitions, worldly amusements, and worldly dress, everything that is not in strict harmony with the plain teaching of God's Word. "Love not the world, neither the things that are in the world, If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever," I John 2:15-17.

According to the principles of truth already laid down, it is evident that the holy people of God cannot go to and participate in those amusements which have as a direct object to cater to the spirit of foolishness, vanity, and sin. At the present time, Satan is seeking by this means to draw the hearts of the people everywhere into deeper ways of sin, thus causing them to forget God.

Especially is this true respecting the young. There are many forms of worldly amusements that have been devised and that serve this purpose — shows, festivals, races of various kinds, card parties, prize fights, theaters, etc. These things are not of the Father, but are of the world. No true child of God can indulge in such things without the loss of his spirituality, and if the indulgence is continued the final loss of the soul is the result.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," 11 Tim. 2:22. The Christian must live a life of prayer and devotion to God. This means his spirit is refreshed from day to day and he thus obtains conquering grace for trials and temptations. But this life of devotion cannot exist where the spirit of worldliness is allowed sway. Those who attend worldly amusements do not feel a burden for secret prayer and devotion and they have little or no active interest in the salvation of souls; while on the other hand, those who are spiritual and live in prayer before God have no desire for such amusements. They are dead to the world and its pleasures. Of them Jesus can say, "They are not of the world, even as I am not of the world."

— Brother L. A. Shumake



To render evil for good, that is to resemble a devil.

To render evil for evil, that is to resemble animals.

To render good for good, that is to be a man.

To render good for evil, that is to resemble God.



NEWS ITEMS

1974 GENERAL CONFERENCE

Will be held on the Memorial Holiness Camp Ground, West Milton, Ohio, June 8-12.

Send your reservations to either:

Paul Stump, R. 1, Union, Ohio 45322

Wayne Pike, Box 149, 311 E. Jackson, West Unity, Ohio 45370

Eldon Lilly, R.2, Greentown, Indiana 46936

More complete information will be published later.

— Brother Claude Flory

GRANDVIEW, MISSOURI

The Lord willing, the Grandview Congregation will hold their Spring Lovefeast and Communion services Saturday, April 27 and 28, with services beginning at 11:00 A.M., and afternoon services at 2:00 P.M. Also services on Sunday.

We welcome all who can come and worship with us.

— Sister Bertha Jarboe, Cor.

PLEASANT RIDGE, OHIO

The Lord willing, Pleasant Ridge Congregation plans to have their Communion services Saturday, May 4. Services will begin at 10:30 A.M., with afternoon services and Lovefeast in the evening. There will be services Sunday.

We invite all to come and enjoy these services with us.

— Sister Ruth Kleinhenn, Cor.

SAVAGE RIVER VALLEY, MARYLAND

The Lord willing, Brother Jack Snyder of Lititz, Pennsylvania will hold a series of revival meetings from July 27 to August 4, 1974.

Lovefeast services will be Saturday, August 3, with services beginning at 2:30 P.M., D.S.T.

All are invited to come and enjoy these meetings with us.

— Sister Bertha Dorsey, Cor.

WINTER HAVEN, CALIFORNIA

The Winter Haven Congregation met in council March 17, with Brother Ora Skiles, our Elder, in charge. Business was taken care of in a Christian manner. Also present were Brother William Bashor and Brother Rudy Cover. We had a good meeting. Pray for us. We are trying to keep the lights burning.

— Sister Dora R. Spurgeon

SWALLOW FALLS, MARYLAND

On the evening of March 9, the Swallow Falls Congregation met in council meeting with our Elder, Brother David Ebling in charge. A number of items for the upbuilding of the church were taken care of in a Christian manner. It was decided to have services every Sunday, except fifth Sundays of months, instead of only second and fourth Sundays as it has been. It was also decided to have a revival and Lovefeast this summer. The date and minister will be announced later.

We were especially glad to have Brother Ebling stay over with us and preach on Sunday. It was a real inspiration to have a minister in our midst once again, as we have only Bible study

unless some minister comes in. Again, we extend a welcome to everyone to come and worship with us, and a special welcome to the ministers.

We had a very uplifting revival in 1973 with Brother Paul Hartz, evangelist. Though no new converts were added to the church, there was more than usual interest shown, and I believe everyone enjoyed Brother Hartz's gospel messages.

Please include Swallow Falls in your prayers. Thank you.

— Sister Ruth M. Snyder, Cor.

OBITUARY

SUSAN A. REINHOLD

Sister Susan Reinhold departed this life February 25, 1974, at the age of 86 years, after an illness of nine months, at the Lancashire Hall, Neffsville, Pennsylvania.

She was the widow of Elder Benjamin Reinhold who passed away in 1964.

She was a life long resident of Mount Joy, and a member of the Lilitz Dunkard Brethren Church since 1951.

She is survived by a son and a daughter with whom she resided.

Funeral services were held Thursday, February 28, at 2:00 P.M., at the Heilig Funeral Home, Mount Joy, Pennsylvania, with Elder Laverne Keeney officiating. Internment in the Henry Eberly Cemetery.

— Sister Susanna B. Johns, Cor.



ADULT SUNDAY SCHOOL LESSONS FOR MAY, 1974

May 5 — Greater than Jonah; Greater than Solomon.

Matt. 12:38-50

May 12 — MOTHER'S DAY II Tim. 1:1-18

May 19 — Parable of the Sower; Parable of the Tares.

Matt. 13:1-30; 36-43

May 26 — Parables: Mustard Seed, Leaven, Hid Treasure, Goodly

Pearl, Drag Net. Matt. 13:31-35; 44-58

QUESTIONS:

(1) Why was it possible for the unclean spirit to re-enter a clean house and bring seven other wicked spirits with him? Matt. 12:44

(2) How do we become part of the family of God? Matt. 12:50

(3) Why did the Lord speak in parables to the people?

Matt. 13:11-15

(4) Why were the tares allowed to grow with the wheat?

Matt. 13:29

DAILY DEVOTIONS FOR MAY, 1974

CHASTENING

Memory Verse, Deut. 8:5

Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

Wed. 1—Lev. 26:14-46

Thurs. 2—Deut. 8:1-20

Fri. 3—Deut. 11:1-32

Sat. 4—Deut. 21:18-23

Memory Verse, II Sam. 7:14

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

Sun. 5—II Sam. 7:1-29

Mon. 6—Job 5:1-27

Tues. 7—Job 33:1-33

Wed. 8—Job 34:1-37

Thurs. 9—Psa. 6:1-10

Fri. 10—Psa. 38:1-22

Sat. 11—Psa. 69:1-36

Memory Verse, Job 5:17

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

Sun. 12—Ruth 1:1-22

Mon. 13—Psa. 73:1-28

Tues. 14—Psa. 94:1-23

Wed. 15—Psa. 118:1-29

Thurs. 16—Prov. 3:1-35

Fri. 17—Prov. 13:1-25

Sat. 18—Prov. 19:1-29

Memory Verse, Isa. 53:5

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Sun. 19—Isa. 26:1-21

Mon. 20—Isa. 53:1-12

Tues. 21—Jer. 30:1-24

Wed. 22—Jer. 31:18-40

Thurs. 23—Dan. 10:1-21

Fri. 24—Hos. 7:1-16

Sat. 25—Hos. 10:1-15

Memory Verse, I Cor. 11:32

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Sun. 26—Luke 23:1-25

Mon. 27—I Cor. 11:17-34

Tues. 28—II Cor. 6:1-18

Wed. 29—Heb. 12:1-29

Thurs. 30—Rev. 3:1-22

Fri. 31—Rev. 22:1-21

Memory Verses, Heb. 12:11

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Rev. 3:19

As many as I love, I rebuke and chasten: be zealous therefore, and repent.



HUMILITY — that strange possession which you lose the moment you find out you've got it.

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL .LII

MAY 1, 1974

NO. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LOVE OF OUR MOTHERS

Love of our mothers, living yet,
In cradle song and bedtime prayer,
In nursery rhyme and fireside lore,
Thy presence still prevades the air;
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, tender love,
The fount of childhood's trust and grace,
O may thy consecration prove
The wellspring of a noble race;
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,
O living truth to meet our needs,
Still serve the home and save the church,
And breathe thy spirit through our deeds;
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

— Arthur Bardwell Patten

MOTHER'S DAY

As the time for Mother's Day approaches our minds are drawn back to younger years and pleasant meditations. We think not only of mother, but of grandmother, and grandfather. We think also of the white country church, torn down many years ago, where we first remember attending.

We are happy for the living mothers and thankful for the influence of those who have passed on. Many of the great men of years past have attributed their success directly to the influence of their mother. A mother has an unique opportunity to mold her child's life day by day. The mother is generally the one who kisses away the hurts, who puts the children to bed and gives loving ministrations only a mother can give. The godly mother also has her children's spiritual interests at heart and her prayers will follow them as long as she lives.

Some of the mothers of the Bible come to mind. A few of the most familiar are: Sarah, the mother of Isaac, to whom God gave a son in her old age; Rachel, the mother of Joseph, who became the saviour of his people; Jochebed, the mother of Moses, the leader and lawgiver; Hannah, the mother of Samuel, who through prayer was granted a son; Elizabeth, the mother of John the Baptist, the forerunner of our Lord; Mary, the mother of Jesus, our Saviour; Eunice, the mother of Timothy, who was a helper of the Apostle Paul.

There are many mothers who are not prominently mentioned in the Bible yet contribute to the cause of the Lord. We know little of Abraham's mother, yet she must have been a noble mother to instill in her son the characteristics that caused Abraham to be called the father of the faithful. Then, too, it would be interesting to know somewhat of the mother's of Peter and Paul, two of the greatest writers of the New Testament.

There are several characteristics that are inherent in a good mother. Foremost is the characteristic of love in which a good mother manifests the highest type of love. Motherhood also manifests itself in the spirit of sacrifice wherein she is willing to suffer pain and hardship even to the giving of her life for her children. Mothers are noted for their industry. They are willing to work early and late that their families may be provided for.

As admirable as are these qualities, there is still one more that has not been touched on as it should be, and that is the quality of godliness. We recall the sincere faith that was first in Timothy's grandmother Lois and in his mother Eunice. We see in this the powerful influence of a godly mother and grandmother.

A mother has a wonderful opportunity to train her children in the ways of the Lord while they are still in the formative years.

She can teach them to pray and tell them the Bible stories they love to hear. Through such an intimate association she has opportunity to mold their lives. Without the virtue of godliness, motherhood cannot completely fulfill the plan and purpose of God.

Thank God for Christian mothers who are willing to take the time and put forth the effort to train up their children in the way they should go for when they become older they are less likely to depart from it.



A PRAYER

"This is the beginning of a new day. God has given me this day to use as I will. I can waste it or use it for good, but what I do today is important, because I am exchanging a day of my life for it.

When tomorrow comes this day will be gone forever, leaving in its place something that I have traded for it.

I want it to be gain and not loss; good and not evil; success and not failure; in order that I shall not regret the price that I have paid for it.

O Divine Lord, help me so to live this and every day that those who meet me shall know that I have fellowship with Thee; that Thy Kingdom may come and Thy will be done on earth. Let this be our prayer."

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WHAT KIND OF A MOTHER ARE YOU?

Are you a good mother? Have you ever asked yourself the question, "Am I a good mother?" Have you lived up to your ideal, or haven't you had any? Are your children growing up under your watchful care, or have you neglected your opportunities? Look your children over and see. Don't compare them with other children. Compare them with what they might have been. Did you begin soon after they were born to teach them how to control their tempers? Have you kept each one close to you — your boys as well as your girls? Have you recognized that individuality which makes it necessary to give each child separate training, according to the disposition and whatever of evil tendencies he has inherited.

Do you teach your children to want to do the right at all times whether they want to or not? If they do it because they must, and do not want to, they will do it only while you are watching them. If they have learned to want to do what is right, you can trust them and have no fear of the result. Have you found time to teach your children, while they are small and their minds are open to impression and before the evils of the world have had opportunity to crowd in — the differences between right and wrong? Do your children love home better than any other place? Does your boy enjoy a quiet hour with you? Have you told him all about the evils that surround him, and taught him to resist temptation? Have you taught him to honor womanhood — why it is necessary that there should be equal purity, and encourage him to fight for it? Have you taught him gentleness — that the power of love is stronger than brutality? What have you done for your daughter who is growing into womanhood? What kind of ideals have you inspired in her? How does she feel toward you? How does your daughter treat you? Does she love you so much that she deems no sacrifice is too great to make for your comfort or enjoyment, or have you taught her to expect to give up all plans that happen to conflict with hers? Have you interested her in housekeeping, homemaking, and motherhood? Have you encouraged her to use her ingenuity, and recognized her right to think independently? Have you encouraged her to learn how to be independent financially, so that, if reverses should come, she would be able to cope with the business world?

How does she feel toward her brothers and sisters, and how do they feel toward her and each other? Is love the keynote in your home? Does love decide all differences of opinion, all preferences, all matters of importance? Have you built a wall of loyalty around your home — a wall that all your children take pride in defending? Do you keep inside that wall all gossip, all financial difficulties, and the private affairs of each member of

the family? Are you teaching your children, by example, to be cheerful, optimistic, contented, yet ambitious, self-reliant, and self-respecting? Finally, after you have pondered all these questions, what can you say? Are you a good Mother?

There is just one, and only one, whose love shall fail me never.
Just one who lives from sun to sun, with constant found endeavor.
There is just one, and only one, on earth there is no other.
In Heaven, a noble work was done when God gave man a MOTHER.

— Sister Clare Cocklin, from May 1, 1957 Bible Monitor



JESUS

Why did He come? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved," John 3:16-17.

From these two verses we notice that God so loved the world. And what kind of a world did God love? A world covered with lost souls, evil and wicked; people with no hope of heaven. They were just like I was, and like you are if you haven't taken Jesus as your Saviour. Yet God loved you and I so much that He sent His Son that we might not perish, but have everlasting life. Even though we were sinners, God didn't send His Son to condemn us, but that we through Him might be saved, if we just believe. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," John 3:18.

God knew that men would be slow to believe and hard to convince. So God used about thirty-three years, from the manger to the cross, to teach us the way of salvation.

King Herod tried to destroy Jesus as soon as he had heard of His birth. Herod was so determined to get Jesus that he commanded that all the children be slain that were in Bethlehem, even in the coast thereof from two years old and under. But Herod failed for God was watching over His Son, and had sent Jesus and His mother to Egypt. Then after the death of Herod, Jesus was brought back to His homeland.

The next thing we learn of Him is this, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," Luke 2:40. When Jesus had reached the age of twelve, His parents had been to Jerusalem to the feast of the passover. On the return home they missed Jesus, so they

turned back to find Him. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man," Luke 2:46-52.

From these few verses let us remember that Jesus was but twelve, yet He was talking with the doctors, and the people were astonished at His understanding and answers. Also He made it known that He must be about His Father's business — God's business, for He is God's Son. Whose business are we about? Will meet Him next at Jordan.

— Brother H. Edward Johnson
R. 5, Box 76, Wauseon, Ohio 43567



NONCONFORMITY

Nonconformity is a call out of this world and a call unto God. Without nonconformity there would be no Gospel. Jesus came into the world for this reason — to save sinners and take them out of the miry clay, and set their feet on the solid rock. It is not to be conformed to the world and all its filth but conforming to the holiness of God.

In Romans 12 we find several verses that will serve as a basis for the doctrine of nonconformity.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1,2).

Jesus' prayer found in John 17 also gives the thought of our relationship to the world. He says to the Father, praying for those who followed Him, "They are not of the world, even as I am not of the world." In His burden for them He prayed not that the Father should take them out of the world, but that He should keep

them from the evil that is in the world.

Perhaps we should define what we mean by the world. First we must get it clear in our minds that there are two kingdoms. The terms Christianity and church have become quite vague in our world today. But we need to remember that there are two kingdoms. Of the kingdom of Satan (the world) we read in Ephesians, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." This is speaking of the world as an influence and the power of this prince as revealed in his (Satan's) people, versus, the holiness of God as revealed in His people. Hence, the two kingdoms, the kingdom of Satan and the kingdom of God. Jesus would remind us that we cannot serve two masters. You cannot serve the world and God, both at the same time. You must choose between one or the other.

We will go now to Genesis to the Creation account. After God created all things, He created man, breathed into his nostrils the breath of life, and man became a living soul, with dominion over all the rest of His Creation. Man was given a choice in the Garden of Eden. He was given the privilege of eating of the fruit of the trees of the garden, except for the fruit of the tree in the midst of the garden. "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." However, they did eat of it and they did die spiritually. They were cut off from God and became subject to Satan, the one whom they obeyed. In Romans 6 it says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are." So Adam and Eve, by obeying the voice of Satan, became his servants and his subjects. Immediately God promised a Redeemer.

He chose Abraham to come out of the Ur of the Chaldees, and sent him to the "land that I will shew thee." He led Israel out of Egypt after they were captive there. He gave them the Law at Mount Sinai, and this Law was to impress upon man the holiness of God and the sinfulness of man, and lead him to the place that Paul came to in Romans 7, where he said, "O wretched man that I am! who shall deliver me from the body of this death?" The answer, "I thank God through Jesus Christ our Lord." This then was the design of the Old Testament Law, revealing to men that there are two kingdoms, that on one hand is the holiness of God and on the other is Satan and lost humanity.

We do know that the sacrifices of the Old Testament were unable to make "the comers thereunto perfect." They only pointed forward to a better kingdom, a kingdom established upon the earth — the church of Jesus Christ.

The holiness which God impressed upon His people in the Old Testament could not be attained until God's plan of salvation was complete. After this we have the establishment of the church on the day of Pentecost. The Holy Spirit descended at

this time and indwelt the hearts of the believers. Herein lies the difference between the Old Testament and the New. In the Old Testament they had the Law standing between them and a holy God. The Law showed them the righteousness of God, and their inability to attain unto it. But now, in the New Testament, we have the Holy Spirit living and dwelling within the hearts of the believers and this is what makes us a separate people.

In Luke 16:15 we are told, "that which is highly esteemed among men is abomination in the sight of God." This gives an insight into what God's attitude is, or His evaluation of men and the things that the majority of people highly esteem. They are an abomination in God's sight, so naturally the child of God is not found in these things if he is a true, born again child of God.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (Peter 2.9). This is a familiar Scripture that gives us a reason for being nonconformed. There are all kinds of teachings afloat in the world today in nominal Christendom. One teaching is that you can be a child of God and live just about like you please. Another is that you will get to heaven by keeping certain laws, disciplines or traditions. This is the other extreme and is called legalism.

But Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God."

In considering Romans 12 we should go back into the 11th chapter. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (verses 33-36).

Paul is trying to portray to us the tremendous riches of God, the length, the depth, and the height of the marvelous holiness of God and His love. He is trying to impress us with the holiness of God and our inability to comprehend the mind of God. This brings us to chapter 12 then which starts out, "I beseech you therefore." Because of the holiness of God, our Father, whose sons we are, we are called to a nonconformed life. Now because of His holiness and His love, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The second verse then does not just read, "And be not conformed to this world," but we must not forget the message of the rest of the verse. "But be ye transformed by the renewing of your mind."

That is the secret of nonconformity. And upon the authority of God's Word, if we have a transformed heart and mind, then nonconformity is no problem at all. If we are nonconformed to this world (the negative side of it) we are conformed to God (the positive side). And if we are not conformed to God it simply means that we are not His child.

God does not have any wayward or disobedient children. His children are obedient and walk in His will and way. So therefore if we are nonconformed to this world, we are conformed to God, to His standard, and to His word. This will solve all our problems.

When we observe people who are continually crowding the fence and causing trouble in the church as it relates to discipline, we must in all fairness say that there is something wrong deep down inside. A transformed heart and mind do not cause trouble.

Some of the problems that we have faced in the past and also in the present in our churches may have been caused by those who have been baptized into the church without a born again experience. We should be very careful that our children do not become members of the church just because it is the custom. To be born in a Christian home does not make someone a Christian. But each and everyone must be born again — washed in the precious blood of Jesus, and filled with the power of His Spirit. This was Jesus' message to Nicodemus, "Ye must be born again."

This then is a basis for nonconformity. It is something that the child of God experiences not by his first birth, but by his second birth — by the Spirit of God and a transformed heart and mind. This causes a separation.

There are a lot of nonconformists in the world today. They say, "Because the world does one thing, then I will do it differently." They are nonconformed, but they are not conformed to God.

"All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Nonconformity enters into all the different areas of our lives. Our business life, vocational life, as young people, our courtship, our marriages, our attitudes toward education, and all of life. The secret lies in "the why." Why do I do the things that I do? Simple everyday things, like eating. If we eat just for the pleasure of eating, it is wrong. The world does this many times. But if we eat for the purpose of taking care of our body and staying healthy, that is right.

The men of the world generally farm to accumulate material assets and wealth. The child of God farms (he may gain assets also) only as a steward of God that God may be magnified and it can be used for His service. As it has to do with the unequal yoke, we cannot be tied together with men of the world in co-operatives, and so forth, for they are working for their own

pleasure, while our goal is different. We are working for the honor and glory of God and to be useful in His cause and kingdom. This then brings us again to the basic call of separation.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

— Selected from Christian Contender by Brother Willard Beam

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ARE WE SPIRITUAL ATHLETES?

We'd like to try, in our weak way, to compare the christian life with a foot race. I can remember when I was on the track team, in High School. We had to do alot of running, exercising to keep ourselves in fit condition for the main events. Also in the christian life we must keep running that spiritual race. We must exercise godliness. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. 4:7-8.

In the footrace the clothes worn are very light in weight. Also the shoes are light and have spikes on the bottom for sure-footing and no slipping. No extra weight is wanted because it will cause a hindrance to the runner. Again, in the spiritual race there must be no hindrances. "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7. We can't let the pleasures of this world hinder us in this very important race. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God," James 4:4.

There are also many other things like hatred, jealousy, and lusting after the flesh, even many more, which can be a hindrance to the spiritual race. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Heb. 12:1.

Before we go on we just want to say a little about the clothes. We mentioned that the runners clothes are light, also they are not many. But a Christian does not go in public with few clothes on. That is why we believe that the brethren never work without a shirt on or in shorts, in the field, in the factory, on a roof, or any place. We should have shame. And with the sisters that the dresses be ten inches from the floor and no sleeveless dresses.

These things are all for our own good. Sister, did you ever stop to think that maybe your short dress is hindering some young brother in his spiritual race? Also as Christians we have no time to be stopping at the bathing beaches and such like, for that would hinder our spiritual race.

As a runner strives to win that footrace we also must strive and press toward that prize. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain," I Cor. 9:24. "I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:14.

The runner knows if he stops on the way he will not receive a prize. We know the prize is not in the beginning or in the middle but only at the end. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke 13:24.

As spiritual athletes we can't look back but we must keep on going and growing in the grace and knowlegde of our Lord and Saviour, Jesus Christ. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke 9:62.

Might we work together as a church and help one another and pray for one another that we each might be spiritual athletes, that we can say as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," IITim. 4:7-8.

—Brother Ray Stuber, 26 Locust Bend Rd., Ephrata, Pennsylvania



A sharp tongue is the only edge tool that grows sharper with constant use.

The Word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.

Apart from God man cannot succeed; a partner with God, man cannot fail.

All that we have becomes all that we need when it is surrendered to God.
To ease another's heartache, is to forget one's own. —Lincoln

A house is sanctified by love into a home. —Emerson

A PARENT'S PRAYER

OH, GOD, MAKE ME A BETTER PARENT

Help me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness, when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt a child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, Oh Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to treat my children as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all of their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, Oh God, do give me calm and poise and self control.

—Garry C. Myers



I would rather be beaten in the right than succeed in the wrong. —Garfield

MY PARENTS

We had the meanest parents in the whole world. While other children ate candy for breakfast, we had to have cooked cereal, eggs, and toast. When others had cokes and french fries for lunch, we had to eat a thick sandwich. But at least, we were not alone in our sufferings. The whole family had the same things for meals.

Mon and Dad insisted upon knowing where we were at all times. You'd have thought we were a chain gang. They had to know who our friends were and what we were doing. If we said we'd be gone for an hour, they insisted that it not be an hour and a half. We are nearly ashamed to admit it, but our parents actually struck us, not just once but each time we did as we pleased. Can you imagine hitting a child just because he or she disobeyed?

The worst is yet to come. We had to be in bed by nine each night and up early the next morning. We couldn't sleep till noon like our friends. In fact, our mother broke the child labor law by making us work. We had to wash dishes, make beds, learn to cook, and do all sorts of exhausting jobs. Dad even made us clean up the garage and the cellar, mow the lawn, and put our bicycles straight in the garage. In those days, we believed Mon and Dad lay awake at night thinking up mean things to do to us.

They always insisted upon our telling the truth, the whole truth, and nothing but the truth, even if it killed us — and sometimes, it nearly did.

By the time we were teenagers, our lives became even more unbearable. There was none of this tooting of the horn for us to come running. They embarrassed us no end by making our dates and our friends come to the door to get us. We even had to walk or ride the bus to school. Dad wouldn't buy us a car or let us use his. Or the fact that our pals dated at thirteen meant nothing to Dad. We had to wait until we were sixteen or past.

Now you can see that our parents are a complete failure. None of us has been arrested, smoked pot, been divorced, or beaten by his mate. My brothers served their time in the service. We never marched in a protest parade, nor took part in riots. Who's to blame? That's right! Our parents. They forced us to grow up into God-fearing, educated, honest adults.

We'll show them! We'll raise our children exactly the same way.

— Selected from A Positive Personality

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CHILDREN'S PAGE

DIGGING WELLS

Genesis 26:1-33

Isaac lived in a part of the land of Palestine which God had promised to his father, Abraham. There was a famine in the land. The rains had not come to water the land and their pasture did not grow and the grain that they planted, dried up. God talked to Isaac and told him not to go into the land of Egypt but dwell in the land that He would tell him of. Isaac was to stay in this land and God said that in time to come He would give all the countries of this land to the children of Isaac just like He promised Abraham.

So Isaac lived in a town called Gerar on the way from Egypt to Palestine. The country around Gerar belonged to the Philistines whose king was Abimeleck. Abraham had been in this country years before and had dug wells for water and the Philistines had filled them up. Isaac planted grain and the Lord blessed him and his crops were good and his flocks increased so that the Philistines around him envied him.

As Isaac's flocks increased more and more, he needed more water so he dug again the wells of his father Abraham that the Philistines had filled. He still needed more water so Isaac's servants dug in a certain valley and found a well of running water — what we would call an artesian well where the water came up out of the ground like a fountain. This well was so good that the Philistines said that it belonged to them. Isaac must have been a very peaceful man because he just went on and dug another well. This well was also very good and the Philistines wanted it too. So Isaac just moved on and dug another well and found more water. By this time there was water enough for everybody and the Philistines did not trouble Isaac anymore. And Isaac said, "For now the Lord hath made room for us, and we shall be fruitful in the land." That same night the Lord appeared to Isaac and talked with him and again promised to bless him. So Isaac built an altar to the Lord there and started to dig another well.

Now the Philistine king, Abimelech had been watching Isaac and saw how the Lord continually blessed him. He went to Isaac and fearing that Isaac with God's help might punish him, wanted to make peace with him. Isaac had a feast prepared and they all ate and drank together and the next day sent them away from him in peace.

"And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged and said, We have found water."

— Brother Rudy Cover

NEWS ITEMS

GENERAL CONFERENCE

Directions to the Memorial Holiness Camp Grounds, $1\frac{1}{2}$ miles southwest of West Milton, Ohio, where the conference will be held.

Those coming from the east or west by car, on Interstate 70, get off at the Englewood exit.

This will put you on route 48, head North.

Those coming from the south to Dayton, take route 48 north to Englewood.

Now, all from the east, west, and south go north through Englewood and Union to the Garland Road. This is about $2\frac{1}{2}$ miles north of Union.

Turn left, go 1 mile to Jay Road, turn right; the grounds are about $\frac{3}{4}$ mile.

Those coming from the north on Interstate 75, get off at the Tipp City exit. Turn right on route 571 and go to West Milton, turn left on route 48.

Those coming from the north on route 48, go straight through West Milton.

Those coming from the north on route 127 to Greenville, take route 571 to West Milton and turn right on route 48 to the Garland Road, about 1 mile south of West Milton. Turn right on Garland Road and go to Jay Road, turn right. The camp grounds are about $\frac{3}{4}$ mile.

Those coming by plane, come to Cox Municipal Airport at Vandalia, Ohio. Call the grounds for someone to pick you up.

There is bus transportation to Dayton, and there is bus service to West Milton from there at certain hours.

WAUSEON, OHIO

The Lord willing, the communion services at the West Fulton Congregation will be on Saturday evening, May 18. There will be all day services. You are welcome to attend these services.

— Sister Leola Beck, Cor.

ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation will hold a revival meeting from July 14 to 28, with Brother Paul Hartz from Palmyra, Pennsylvania as the speaker.

Pray for these meetings that souls might be saved while time is afforded them and the door of the church is still ajar.

Come and enjoy these meetings with us.

— Sister Della Klepinger, Cor.

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Paul R. Myers
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BIBLE MONITOR

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MAY 15, 1974

NO. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BORROWING TROUBLE

There's a stream of trouble across my path;

It is black and deep and wide.

Bitter the hour the future hath

When I cross its swelling tide.

But I smile and sing and say:

I will hope and trust always;

I'll bear the sorrow that comes tomorrow,

But I'll borrow none today.

Tomorrow's bridge is a dangerous thing;

I dare not cross it now.

I can see its timbers sway and swing,

And its arches reel and bow.

O heart, you must hope alway;

You must sing and trust and say:

I'll bear the sorrow that comes tomorrow,

But I'll borrow none today.

— Author Unknown

VESSELS

The Apostle Paul several times referred to himself as a servant or slave of Jesus Christ. A slave has no will or direction of his own, but is to be used and sent as his master sees fit. A vessel is, in this respect, much the same. It is to be filled with anything and carried anywhere.

We may define a vessel as being a utensil or container for holding something. There are many uses for vessels such as for ornament, for containing, preserving or dispensing. In appearance vessels may be tall and narrow, short and wide, large or small, beautiful or not so beautiful. The material of which they are made may be gold, silver, brass, bronze, glass, wood or clay. The value of the utensil is largely dependent on the material and the intricacy of design.

The Bible has considerable to say about vessels. Vessels were used in the temple service. There were empty vessels, full vessels, clean vessels. The Lord in speaking unto Ananias concerning Saul said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, the kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Acts 9:15,16.

Paul mentions in Gal. 1:15 that God called (chose) him by His grace. This choosing was preparatory to using Paul. But at this time Saul was an unclean vessel, for Acts 9:1 tells us Saul was breathing out threatenings and slaughter against the disciples of the Lord. When God chooses us He finds us unclean. Although we do not cast people into prison or take life we are born in sin.

Before God can use us we must become as empty vessels. When food is preserved in jars, the jars must be empty and clean. Paul was a man of determination, yet he was as an empty vessel willing to be filled, "Lord, what wilt thou have me to do?" Acts 9:6. He was willing to forget his own plans. When we have been cleansed and emptied of sin and self, then we are ready to be filled vessels. God called the Apostle Paul by the grace of God that he might reveal Christ and preach Him among the heathen. Earlier we mentioned preserving and dispensing which are a most important function. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

When we have become as earthen vessels, weak and frail in ourselves and have Christ and the light of the Gospel in our hearts, then we may become useful vessels. We may dispense the treasure that has been preserved as needed to provide strength for our lives. "... For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things in the which I will appear unto thee ... to open their eyes, and

to turn them from darkness to light, and from the power of Satan unto God."

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." 11 Tim. 2:21.



JESUS

Beginning with Jesus' ministry we meet Him on His way to Jordan where John the Baptist was baptizing. When John saw Jesus coming he saith, "Behold the Lamb of God, which taketh away the sin of the world." John had been sent of God to make ready for this ministry of Jesus. John was baptizing men unto repentance, telling them of Jesus who would baptize them with the Holy Ghost. That's why John knew Jesus when he saw Him coming and said, "Behold the Lamb of God, which taketh away the sin of the world."

To this end we write that we may point out this Saviour, who is able to save you from your sins, and deliver you from the power of the devil. It is the devil's aim to keep us from following the Lamb of God. Remember, the devil through Herod tried to kill Jesus when He was a little child. Satan didn't intend that we should have a Saviour.

Now, back to the arrival of Jesus at the Jordan river. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heav-

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ens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," Matt. 3:13-17. The last thing we notice in this portion of these words is that God was well pleased.

What pleases God displeases the devil. So the devil tried again to keep Jesus from His ministry of salvation. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him," Matt. 4:1-11.

Once again the devil failed to destroy Jesus, or stop His ministry. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand," Matt. 4:17. Yes, from then on Jesus began to preach. This ministry lasted about three and one half years, from Jordan to the Cross.

Brother, sister, and christian friend, shall we refresh our minds once more by following Jesus to the Cross? Sinner friend, will you take your Bible and follow along on the journey? It leads to the foot of the cross. It's up on Mt. Calvary and it may be a little hard to climb, but we will try to help you all we can. For it's a beautiful place to go.

The poet has said:

"At the cross, at the cross, where I first saw the light
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day."

If you are willing to travel this way, this can be your joy too.

— Brother H. Edward Johnson
R. 5, Box 76, Wauseon, Ohio 43567

THE SERIOUSNESS OF THE MARRIAGE VOW

Marriage is divinely appointed of God. After God created Adam, God saw that it was not good that man should be alone. God took one of Adam's ribs and made a woman. We read in Genesis 2:24 these words, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Jesus, the Son of God and with God in creation and understanding God's plan in all matters, verified God's statement as we find His words recorded in Matt. 19:5-6, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder."

We find that God and Christ were in perfect accord regarding the seriousness and sacredness of marriage. The above verses are easily understood. When two individuals are bound together in holy matrimony by God, they are to remain so until death. God and Christ teach in these verses that no man is to put asunder or "unjoin" them.

God is the author of marriage. No human mind ever conceived the idea as to how a man and wife could become one. It was God. God made it legal. By the same authority, no man is permitted to make legal the breaking or unbinding of that which God hath joined together. Yet, men, representing themselves as ministers of the Gospel, ignore God's word on the subject. They will remarry divorced individuals. They will hold such individuals in good standing in their church when the Bible expressly condemns the practice.

States enact laws permitting divorce and remarriage when God's law says NO. Lawyers, who are to be learned men, will set up their judgment against God's word and help cause masses of men and women to be living in sin and destined for Hell.

If ministers, lawyers, and individuals seeking matrimony accept God's authority for the union in marriage, how can they and why do they ignore God's authority not to break that union? Regardless, if man considers marriage and divorce legal or not, Christians should be governed by the same principle that prompted Peter to answer to those standing him trial. "We ought to obey God rather than men."

There are many Scriptures on the subject. We read in I Cor. 7:27, "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." Paul is very clear in his writing here. If a man is bound unto a wife, if he has been married, being joined together, he is not to be loosed or freed from her by man. And if he has been loosed, he is not to seek after another wife.

The Word of God is infallible. It is the highest authority and God intends that we obey it. For certain, we are going to be judged by it. Will God show any leniency on the day of judgment to any man, woman, preacher, judge, or other who takes it upon themselves to openly and willfully violate His Word? God will not tolerate deliberate disobedience.

We find another very important scripture in 1 Cor. 7:39, which reads as follows, "The wife is bound by the law as long as her husband liveth"; by the same token the husband is bound by the law as long as his wife liveth. God's Word says, regardless of how long the husband or wife lives, they are bound to each other until death separates them. Why are there so few denominations remaining that adhere to this portion of God's Word? Why are there so many denominations ignoring this teaching?

While meditating on this subject, I noticed a newspaper clipping. It announced the wedding of two movie stars, and greatly played the article up to the public. It stated that it was the actress' fifth wedding, her husband's first.

Society and many others will use the practice of their favorite entertainers as their standard. If those held in high esteem by the general public are not frowned upon by their multiplicity of marriages and divorces, and are held as heroes and heroines, then their followers and enthusiasts are going to pattern after them. That is a very dangerous trend. That is allowing the world to set the pattern of the Christian. Do you think these worldly entertainers are not having their influence among children as well as adults?

I can answer that question by a very strong YES. There is many a child and adult as well that can name the stars of football, baseball, racing tracks, etc., that cannot name the twelve disciples, or repeat the Books of the Bible. They do not know where to locate the Golden Rule, but they know how many home runs a certain player made, or how many touchdowns a certain football star made in a given game or for a season. They follow the activities of these heroes more than they do the Hero, Christ Jesus.

Again, I firmly believe, that because those held in high esteem are so very guilty of adultery is no reason for anyone to think that God will condone it. And pray we do not follow man in his evil designs! Again quoting, "The wife is bound by the law as long as her husband liveth" leaves no room for repeated marriages and divorces.

Someone has made this statement concerning the present alarm about sputniks, outer space ships, rockets, etc., "Present events are bringing about an outsized crop of butterflies in the stomach." The interpretation is there is undue fear among the people.

Certainly, those that are living in adultery, guilty of forni-

cation, and sex offenses, who know what God has to say about it, should fear. For certain, on the day of judgment, they will be cast from Him, into outer darkness where there will be weeping and gnashing of teeth.

Such knowledge should not only make butterflies in their stomachs, but should instill fear, remorse, and regret in their hearts for their evil deeds and cause them to repent and turn to God and live a clean, acceptable life.

We read in Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." This is a command. It applies to the wives, as well. Probably one reason that marriage vows are so often broken is because there is no love at home. There is lacking in the home love for each other, for Christ, and for the church.

The interest of most families today lies outside the home and the church. They frequent the dance halls, gambling casinos, liquor parlors, and night clubs. When at home the TV must be on most of the time and turned high enough so that the program can be heard any place in the house. Such entertainment tends to fill the heart with the things of the world and crowd out the things of God. The hell holes of entertainment are fertile breeding grounds for sin, for here are hatched the eggs of jealousy, covetousness, lasciviousness, which when matured lead to sex crimes, adultery, murder, etc.

Edgar Allen Guest one time wrote, "It takes a heap of living in a house to make it HOME." It takes Christian living to make it a home as God intended. It takes Christ as the head, and it takes obedience to Him to maintain the type home that will reflect the true purpose of marriage and maintain the Church of Jesus Christ here on this earth. It takes a consecrated life to be a Christian and such a life must start in the home. Living in sin will not result in a consecrated life.

There must be love at home. If people could be aroused to become more interested in the things of God and abhor the things of Satan, there would be more love at home. Marriage would result in all members of the family being knit together, with no thought of being untrue to each other. Too many married men and women are seeking sexual gratification from the opposite sex outside their own household. They have no regard for each other, for God's Word, or the Church.

We are to love our companions as Christ loved the Church. That love was deep enough that He gave His life for the Church. Would you give your life for your companion? Christ loves His Church to the extent that He wants her kept pure, as a bride adorned for her husband. Christ will not accept as His bride any who are steeped in sin. Can a husband or wife feel justified before their partner or before God and Christ if they are living in

GENERAL CONFERENCE PREACHING PROGRAM

— of the —

DUNKARD BRETHERN CHURCH

to be held at

MEMORIAL HOLINESS CAMP GROUNDS

WEST MILTON, OHIO

JUNE 8 through JUNE 12, 1974

TIME	SPEAKER	SUBJECT	TEXT
Sat. P. M.	Warren Smith	Spiritual Foundation	I Cor. 3:11-13
Sat. P. M.	Rudy Cover	The Way, the Truth, the Life	John 14:6
Sat. Eve.	Howard Myers	Bright Lights Shining In Dark Places	Matt. 5:14-16
Sun. A. M.	Walter Bird	Vigilance	I Pet. 5:8
Sun. A. M.	Dean St. John	Have Our Lamps Gone Out?	Matt. 25:8
Sun. P. M.	Otto Harris	Three Reasons For the Ascension of Christ	John 14:1-17
Sun. P. M.	Howard Surbey	Worship	John 4:23-24

Sun. Eve.	Hayes Reed	The Jew and His Place In Prophecy	Gen. 12:1-3; 17:7-8
Sun. Eve.	Jack Snyder	Courage (To the Young People)	Joel 1:1-9
Mon. A. M.	Bible Study	Adults — Mark of True Religion Children — Samson	James 1
Mon. A. M.	Paul Hartz	Behold He Prayeth	Acts 9:11
Mon. P. M.	Eugene Kauffman	Neither Do I	John 8:11
Mon. P. M.	Alvin Chupp	Carry Your Cross With A Smile	II Pet. 2:9
Mon. Eve.	Ray Reed	Watch	I Cor. 16:13
Mon. Eve.	Frank Shaffer	The Valley of Decision	Jos. 24:15,16
Tues. A. M.	Bible Study	Adults — Marks of False Profession Children — David	James 2
Tues. A. M.	Howard Broadwater	Sound Doctrine	Titus 2:1
Tues. P. M.	David Skiles	Be Thou Strong, Show Thyself a Man	I Kings 2:2
Tues. P. M.	David Kegerreis	Spiritual Bankruptcy	Malachi 3:7
Tues. Eve.	Joseph Flora	Missions and Missionaries	Acts 16:9-12

sexual sin?

The fact that Christ will not accept such is all the authority any Church body needs to exercise in carrying out God's Word. Let such as are guilty of adultery, stop it. Let them live separate from their companions; then they are candidates for admission. Christ told the woman when caught in adultery, "Go and sin no more." Not to continue living in adultery, which would be continuing sinning, but to stop sinning. That is what "sin no more" means.

When the Word says, "No adulterer shall inherit the kingdom of God" it behooves the Church to teach and practice in accord with the Word. Again, whether a body of people believe and practice or not this teaching, and even if churches hold such that are guilty in good membership they still will not enter heaven because the Word says they will not, and I believe the Word.

Marriage is a mutual contract of agreement to surrender to one another those deeds and acts which expresses mutual affection and which assures assistance and lifelong companionship to each other. This reflects the mind of God when He instituted marriage. He created male and female, two distinct human beings, but with complimentary natures. Marriage merges these natures.

Since the dawn of creation God has not changed the marriage vow or relationship. Christ confirmed it. Thus it is binding on the human race. As set up by God, marriage and its purpose and intent was perfect. Men and women have fallen from this godly state. They have become slaves to each others lusts, sin and debauchery. They have dragged down the marriage relationship until many times it resembles sheer animal and biological indulgence.

Every manner of degradation has been unleashed until the very concept of anything holy and sacred about marriage has almost been lost. Today, the Bible is much ignored relative to its teaching on marriage, sex, and the home. If every church would use God's Word as their guide it would do two things. It would weed out from their number those that are living in adultery, which in many cases, according to published statistics approaches fifty percent or more. They would not be misled by man in approving of their sins.

The other difference would mean that if all ministers preached and taught the true word, people would be warned and would not be as apt to marry into adultery. If the ministers of the land do not warn the people, who is expected to? And if the ministers do not preach all the Word, even if people do not want to hear it, where will they be when they fall into the hands of an angry God? And where will they be on the day of judgment if they wed people into adultery? **IT IS SERIOUS.**

When God placed Adam and Eve in the garden he told them to populate the earth. He created them male and female for that

purpose. Today the laws of sex are so openly and flagrantly violated that the home is in many cases a disgrace to God. Human beings have disgraced themselves and their Creator to nearly the same degree "as it was in the days of Noah." The many inmates in mental and penal institutions because of the results of this sin is appalling. The broken homes are a disgrace. The empty pews are another sure evidence of the wickedness and disobedience on the part of man.

Sexual indulgence outside the bounds of marriage is sin. No amount of rationalizing will change it. We live in a day when such sins are identified by better sounding names, such as error, weakness, moral sickness, and experimentation, etc. God's Word does not call it by such names. He calls it SIN.

He lists this sin under two headings. One is fornication. Fornication is unlawful relations between unmarried persons. The other is adultery. Adultery is unlawful relations where one or both parties are already married to someone else.

God is very definite in the matter of adultery. He stated briefly and to the point in Exodus 20:14, "Thou shalt not commit adultery." In Lev. 20:10, He sets the penalty for adultery among the Israelites, which was death for both guilty parties.

For those that believe God will overlook the sin of fornication, or adultery we read these words in I Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither FORNICATORS, nor idolaters, nor ADULTERS, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Here we can see that the sexual guilty are listed with every type of rank sinner. And all will be excluded from Heaven.

Now let us refer to Matt. 5:28, which are Jesus' own words, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These are not man's words, they are Christ's. We better give them heed!

Young men and women must be on their guard. If the young women of our land would dress as becometh a Christian, with modest apparel as the Bible teaches, there would not be as great a violation of the laws of sex as there is. If people stay away from the dance hall, swimming pools, theatres, and movies, where sex is held as the main attraction there would not be the sex violations there are.

That is the very purpose that God has commanded us to not conform to the world. To do so does not help one's spiritual life, but tends to destroy it. America boasts of her number of churches, the number enrolled in Sunday School, etc. She has nothing to boast whatever. If the church and Sunday School was making the imprint on the lives of the people as God intended, the

filthy, worldly places of amusements would go out of business because of the lack of patronage.

There are many fine magazines and periodicals on the news stands. Recently, those still reputed as good have to have in nearly every late issue an article on sex to lure people into buying them. This literature falls into hands of the younger generation and again impressions are made that oftentimes leads that person into sin.

Modern teaching today favors letting the bars down. They teach that it is no more wrong to satisfy the sexual appetite than to satisfy the natural appetite. Those that teach such false theories totally ignore God's Word on the subject. Eph. 5:5-7, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

That Scripture needs no comment. It is plain and God means what He says. The multiplicity of marriages and divorces indicates how people trifle and trample under foot the Commandments of God. May we as a Church cling to the true Word of God on this subject.

— Brother Paul R. Myers, Box 117, Greentown, Ohio
Reprinted from March 15, 1958, Bible Monitor

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HUMILITY

Do we really know what humility is? It has been defined thus, "Gentleness, meekness, affliction, lowliness of mind, and freedom from pride."

First of all the question may arise, "Why should we even want to be humble?" It does not appear to get you anywhere in the world." There are several good answers to this question, one of the most important being that the Bible teaches humility. Let us consider the following verses, "But in lowliness of mind let each esteem other better than themselves," Phil.2:3. "Humble yourselves in the sight of the Lord," James 4:10. "Be clothed with humility . . . Humble yourselves therefore under the mighty hand of God," 1 Pet. 5:5,6. Another answer to the above question is that Christ set an example of humility while He tabernacled in the flesh. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

It is well-pleasing to God to see humility manifested in His children. We read in 1 Pet. 3:4, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quite spirit, which is in the sight of God of great price." Likewise there are spiritual rewards in store for those who are humble. In addition to writing "Humble yourselves in the sight of the Lord," James wrote, "and he shall life you up." In 1 Pet. 5:5,6 we also read these words, "For God resisteth the proud, and giveth grace to the humble . . . that he may exalt you in due time." And what does Jesus have to say? In Matt. 23:12 we read, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Sometimes I wonder if it would be possible to show a false humility. Is it possible to dispraise oneself, even beyond what is known to be true, in order to gain the praise of others? Oh, I pray not, brethren! Let us be ever so careful, for the devil is very deceiving in these last times, "not sparing the flock." He would deceive even the very elect, if it were possible.

What are some expressions of true humility? Could we not say that humility is being of a submissive nature; manifesting modesty of appearance; and being considerate of the age, abilities, characteristics, and functions of other persons, and acting accordingly? An humble person will manifest modesty of conversation and behavior. He will not be obstinate, loquacious, forward, envious, discontented, or proud. If we are truly humble, we will have the love of God shed abroad in our hearts, and will manifest longsuffering, gentleness, goodness, faith, meekness, and temperance in the sight of all men. Surely all these virtues are well-pleasing unto God.

Finally, my brethren, I would say what the Apostle Paul said to the Galatian brethren, "Let us not be desirous of vainglory, provoking one another, envying one another." What I have written I pray will offend none, but rather be to the upbuilding of Christ's Body while it is in this world.

— Selected from The Vindicator by Brother Willard Beam



CHILDREN'S PAGE

JACOB RECEIVES THE BLESSING

Genesis 27:1-29

Isaac was old and nearly blind. Esau was Isaac's eldest son and before Isaac died he wanted to give Esau the blessing of his first-born. This blessing could only be given to one and that one was to rule the family as well as being blessed in material wealth and prosperity. Everyone that cursed him would be cursed and

everyone that blessed him would be blessed.

Isaac called Esau to him and told him to take his bow and kill a deer and cook it the way he liked it and bring it to him to eat and then he would give Esau the blessing. God had said before Jacob and Esau were born that the elder would serve the younger, but Isaac had evidently forgotten or just didn't want it to be that way.

As Isaac talked to Esau, Rebekah overheard what was said and told it unto Jacob. She commanded him to get two kids from the goats and she would cook them and make a savory meat for Isaac that she knew he liked. She had decided that Jacob must take Esau's place and receive the blessing. Although Esau had sold his birthright to Jacob, Jacob knew he could never obtain it unless he could deceive his father, Isaac. So he said to Rebekah, "Behold, Esau my brother is a hairy man, and I am a smooth man, my father will feel me and I shall seem to him as a deceiver; and I shall bring a curse on me and not a blessing."

And his mother said unto him, "Unto me be thy curse, my son: only obey my voice and fetch me them."

So Jacob got the kids and brought them to his mother and she made savory meat for Isaac. And Rebekah took the clothes of Esau and put them on Jacob and put the skins of the kids upon Jacob's hands and neck. Then Jacob took the meat and went to his father and Isaac said, "Who art thou my son?"

And Jacob said, "I am Esau, thy first-born; I have done like you told me, now get up and eat of my venison that your soul may bless me."

And Isaac said, "How is it that you found it so quickly?"

Jacob replied, "Because the Lord thy God brought it to me."

Then Isaac felt of his hands and said, "The voice is Jacob's voice, but the hands are the hands of Esau; Art thou my very son Esau?"

And Jacob said, "I am."

So Isaac ate the meat and kissed Jacob and blessed him with the blessing of the first-born.

I don't believe that anyone approves of the deception and lies that Jacob used to obtain the blessing — and Jacob suffered much in his life for having done so — nevertheless God's word that the elder would serve the younger did come true and Jacob, the younger son, did receive the blessing. — Brother Rudy Cover



NEWS ITEMS

1974 GENERAL CONFERENCE

Those who can bring their own pillows and bedding, please do so. Those who cannot, may rent such at the camp grounds.

Camp phone: 513/698-9683

— Brother Paul D. Blocher

LITITZ, PENNSYLVANIA

The Northern Lancaster County Congregation plan to have their Lovefeast at Lititz on May 19. Sunday School at 9:30 A.M., all day services and communion in the evening.

A hearty invitation is extended to all who can to come and enjoy these services with us.

Since our last report there were two received into the church by baptism.

— Sister Susanna B. Johns, Cor.

LITTLESTOWN, PENNSYLVANIA

The Lord willing, Elder Hayes Reed of Modesto, California, will hold revival services at the Walnut Grove Congregation, beginning June 18 through June 25, 1974. Pray for us at this place of worship that the church may be built up and souls saved. Your attendance and fellowship will be appreciated.

— Sister Betty Shelly, Cor.

**DAILY DEVOTIONS FOR JUNE, 1974****CHOOSING, CHOSEN**

Memory Verse, Num. 16:5

And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

Sat. 1—Gen. 13:1-18

Memory Verse, Deut. 4:37

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

Sun. 2—Ex. 17:1-16

Mon. 3—Ex. 18:13-26

Tues. 4—Num. 16:1-35

Wed. 5—Num. 17:1-13

Thurs. 6—Deut. 4:25-40

Fri. 7—Deut. 7:1-26

Sat. 8—Deut. 10:1-22

Memory Verse, Deut. 7:7

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.

Sun. 9—Deut. 12:1-32

Mon. 10—Deut. 14:1-29

Tues. 11—Deut. 18:1-22

Wed. 12—Deut. 21:1-9

Thurs. 13—Deut. 30:1-20

Fri. 14—Josh. 24:1-28

Sat. 15—Judg. 10:1-18

Memory Verse, Deut. 14:2

For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Sun. 16—I Sam. 2:1-36

Mon. 17—I Sam. 8:1-22

Tues. 18—I Sam. 10:1-27

Wed. 19—I Sam. 12:1-25
 Thurs. 20—I Sam. 16:1-23
 Fri. 21—II Sam. 24:1-25
 Sat. 22—I Kings 3:1-28

Memory Verse, Deut. 30:19
 I call heaven and earth to
 record this day against you,
 that I have set before you
 life and death, blessing and
 cursing: therefore choose
 life, that both thou and thy
 seed may live.

Sun. 23—I Kings 8:1-21
 Mon. 24—I Kings 8:22-61
 Tues. 25—I Kings 11:1-40
 Wed. 26—I Kings 18:17-40
 Thurs. 27—II Kings 21:1-18
 Fri. 28—II Kings 23:1-28
 Sat. 29—I Chron. 15:1-15

Memory Verse, Josh. 24:15
 And if it seem evil unto you
 to serve the Lord, choose
 you this day whom ye will
 serve; whether the gods
 which your fathers served

that were on the other side
 of the flood, or the gods of
 the Amorites, in whose land
 ye dwell: but as for me and
 my house, we will serve the
 Lord.

Sun. 30—I Chron. 21:1-30

Memory Verse, I Kings 11:34
 Howbeit I will not take the
 whole kingdom out of his
 hand: but I will make him
 prince all the days of his life
 for David my servant's sake,
 whom I chose, because he
 kept my commandments
 and my statutes.

I Kings 11:36

And unto his son will I give
 one tribe, that David my
 servant may have a light
 alway before me in Jeru-
 salem, the city which I have
 chosen me to put my name
 there.



ADULT SUNDAY SCHOOL LESSONS FOR JUNE, 1974

June 2 — John Beheaded. Mat. 14:1-14

June 9 — Temperance. Dan. 1:1-21

June 16 — Five Loaves and Two Fishes; Walking on the Water.
 Mat. 14:15-36

June 23 — That which Defiles a Man. Mat. 15:1-20

June 30 — "O Woman, Great is Thy Faith." Mat. 15:21-39

QUESTIONS:

- (1) Did Herod desire to kill John the Baptist? Mat. 14:5
- (2) How many people were fed from the five loaves and two fishes? Mat. 14:21
- (3) Why did Peter sink while walking on the water? Mat. 14:31
- (4) What is it that defiles a man? Mat. 15:11,18
- (5) What did the woman of Canaan receive as an answer to her faith? Mat. 15:28

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BIBLE MONITOR

VOL. LII

JUNE 1, 1974

NO. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE'LL UPHOLD YOU

When you are tired from toil of the day,
With mind so weary, you struggle to pray;
Pause for a moment and hear Jesus say,
 "I'll uphold you."

When the road's rocky, the pathway so steep,
The bridge is narrow, water running deep;
Troubled in spirit you just cannot sleep;
 He'll uphold you.

If you are mourning the loss of a friend,
Thinking there's no one on whom to depend,
Trust in the One who'll be there at the end,
 To uphold you.

Troubles and trials must soon pass away,
Darkness will fade as the night turns to day;
Then in bright sunshine just walk in His way,
 He'll uphold you.

After you've passed through death's dark, dreary door,
Safely you're standing on heaven's bright shore;
Sing praises to Jesus forevermore,
 He upheld you!

— Author Unknown

CROSSES AND CROWNS

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it," Matt. 10:34-39.

When men choose a profession, they do not hesitate when difficulties arise. They either work out a solution to the problem or they eventually will leave their profession. How is it with us as Christians? If we prefer other interests over Christ, are we worthy of our profession? If religion is worth anything, it is worth everything and those who believe the truth of it should be willing to pay the price. Whatever we leave or lose or suffer for Christ is worth it.

There are certain terms; we must prefer Christ. According to the text, we must prefer Him before our family and friends. Jesus, here, spoke of a "sword," but in Luke 12:51, Jesus rendered it as "division." Many are the families that have been divided when some members accept Christ and some will not.

Then, too, we must prefer Christ more than our ease and safety. We must accept our cross and take it up. Then in taking up the cross, we must bear it as did our Lord.

Furthermore, we must prefer Christ to life itself. According to vs. 39, he who thinks he has found life when he has saved it by denying Christ shall lose it throughout eternity.

In the account given in Mark 10:17-23, we read of the sorrowful parting of the rich man and Christ. No doubt he lived a good clean life and kept the commandments. Jesus suggested he sell whatever he had and give to the poor, but apparently that was too heavy a cross for him to bear.

The Apostle Paul was sent to preach the gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," 1 Cor. 1:17,18. The preaching of the cross is a stumbling block and foolishness to many.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who

mind earthly things, Phil. 3:17-19.

Many are called by Christ's name who are the enemies of Christ. Many warnings are given but there are so few who will heed. "By their fruits ye shall know them."

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible." I Cor. 9:24,25.

Dear reader, is it not worth our time and effort to be prepared for the coming of our Lord? If we have a cross to bear here below, let us think of the crown up there. Let us remember that which costs us nothing is worth little.



Laying up treasure in heaven is more profitable than making a fortune.

Search the Scriptures, not the magazines and best sellers.

Without divine aid no man can be his best or do his best.

You never will be saved by works; but let us tell you most solemnly that you never will be saved without works.—T. L. Cuyler

He who does not pray when the sun shines, knows not how to pray when the clouds arise.

Fear and faith cannot keep house together. When one enters, the other departs.

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JUNE 1, 1974

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BEARING RESPONSIBILITY

For this article I choose for my text a portion of I Tim. 6:20; namely, "O Timothy, keep that which is committed to thy trust."

My objective in writing this article is to encourage, particularly, our young brethren and sisters, to bear their responsibility in the Church.

I encourage each to be true, faithful, devout, and loyal to the promises they made when they accepted Christ and became members of the Dunkard Brethren Church.

The Apostle Paul was admonishing and encouraging young Timothy to prove himself a good steward in being faithful. To him was committed that which he was to keep and for which he was responsible for the continuation thereof.

The Apostle Paul gave a very responsible charge to Timothy. I will only refer to it in part. Read the books of I and II Timothy, then put yourself in Timothy's position.

Before referring to the charge, let me state that Paul knew that Timothy would be faithful to his responsibilities. It is recorded in II Tim. 1:5 that "he had unfeigned faith." Timothy's faith was real, genuine, and sincere.

I believe to successfully carry out our responsibility in the Church we must have real, genuine faith in God.

I Cor. 4:2, "Moreover it is required in stewards, that a man be found faithful." Timothy proved faithful. May each member prove himself or herself faithful to the trust placed in each of us.

In Paul's charge to Timothy, as recorded in II Tim. 4:2 we have these words, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This portion of the charge applies principally to ministers and may we bear this responsibility well!

Other portions apply to each member and I can only refer to them in part as there are many.

II Tim. 4:5, "But watch thou in all things."

II Tim. 2:3, "Thou therefore endure hardness, as a good soldier."

II Tim. 2:1, "Be strong in the grace that is in Christ Jesus."

I Tim. 4:14, "Neglect not the gift that is in thee."

I Tim. 5:22, "Keep thyself pure."

I Tim. 6:12, "Fight the good fight of faith."

These are some of the teachings that were committed to Timothy to keep.

Paul told Timothy in II Tim. 1:14, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Taking Timothy as an example, the young members of our Church have a good pattern to follow. It is each member's

responsibility to live a life that becomes a pattern of good works.

Many of the older brethren and sisters are having to lay down the work because of the infirmities of old age. For the work of the Church to go on the younger generation will have to assume and accept the responsibility of the future Church. It is with this point in mind that I appeal to the young members of our beloved Church.

Referring again to parts of Paul's charge to Timothy, let us notice 11 Tim. 4:5, "But watch thou in all things." I believe Paul's charge is applicable to every member of the Church. I believe we should all be on our guard at all times. Be very careful where we go and the company we keep. Be cautious in our dressing that we stay within the code of the Church. In our dealings "provide all things honest in the sight of God." "All things" covers every phase of our life, both natural and spiritual. Do all things to the honor and glory of God.

11 Tim. 2:3, "Thou therefore endure hardness, as a good soldier." We are in the army of the Lord. We are soldiers of the Lord Jesus Christ. We must train and condition ourselves to endure hardness. It may be persecution; it may be that we will be made fun of. It is very probable that in the course of our Christian life we will meet the opposition of the enemy, but in every instance we must endure. We must not be overcome. A soldier in carnal warfare bears great responsibility. We, as soldiers of the cross have a grave responsibility and we need to bear it and bear it willingly, that we may be victors in the end and win the crown.

11 Tim. 2:1, "Be strong in the grace that is in Christ Jesus," We enjoy and bask in the free mercy and favor of God and Christ. It comes to us undeserved. In turn, we want to extend mercy and favor to our brethren and sisters and even to our fellow-men. One of the great shortcomings in our nation today is the lack of showing mercy and favor to one another. Jesus was tender and full of compassion. Let each of us cultivate these qualities more and more. The present church needs them and so does the future church. Paul admonished Timothy to be strong in grace. The same admonition applies to us today.

1 Tim. 4:14, "Neglect not the gift that is in thee." God gave Timothy the various gifts he possessed. Paul told him to use them. In using them, he could be a blessing to God and mankind. How true this applies to us today. If God has given us the gift to speak, speak the Word unshamedly. If He has given you the gift to teach, try to be the best teacher; if your gift is singing, pour out your heart in making melody to the Lord. Whatever your gift of talent, make good use of it; in exercising your talent, God will increase it. The combined talents of the members make up the workings of the Church. It takes each one doing his or

her part willingly that makes a working, soul-saving Church. If some refuse to do their part it becomes a weak link and weakens the entire efforts of the body. While you are young take hold of the work. Laboring along side of the older members prepares you for the time that you may have to bear the responsibility without the help of the older members.

I Tim. 5:22, "Keep thyself pure." We do not know just how difficult it was in Paul's time to live a pure life. We know it is getting more difficult to live a pure life because of the modernism, worldliness, and disbelief around us on every side. Perhaps the Apostle Paul would make this passage stronger if he was writing it today.

Perhaps young people are tried harder today than the older. They have more temptations. Satan has clever devices to trip believers. Regardless, if we are willing to stand for Christ and the Church, God will help us.

We need not smoke pot. We need not "streak". We need not violate our bodies in sex sins. We need not accept false teachers. We need not cheat in school or at our work. We need not to "strike" against our employer. The list is long. If we keep ourselves free of these worldly evils, I believe we are approaching the goal Paul had in mind when he said, "Keep thyself pure." The world will be aware of the fact that we do not engage in such evils. They will be made aware that we are not of this world, but are "born again." Paul wanted Timothy to be outstanding from the world and all for Christ and the Church. I believe God wants each of us to be the same identical way.

The last I shall refer to is I Tim. 6:12, "Fight the good fight of faith." As a soldier of the Lord Jesus Christ we are constantly in a battle with Satan. Paul experienced the fact that "when he would do good, evil was nigh." We have similar experiences. Even our Lord and Master was tempted by Satan. In the above paragraph I used the words "we need not" do the many things there listed.

We have a wonderful promise given of God as found in I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Embodied in this verse of Scripture is another partner. God will never leave nor forsake us. He will be right on hand to prepare an escape route for us when we are tempted.

We are thankful for those who in the past have borne their responsibility in maintaining the Church. No where outside of the Church can we find shelter from the devil's storm. We only can find freedom from the penalty of sin in the Church through Jesus Christ our Lord.

May we each accept and bear well our responsibility today, that there might be a Church tomorrow for those who would seek salvation.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



BROTHERHOOD

Brothers and sisters, in these latter days we need to have a greater fellowship within the brotherhood than ever before. We all are aware of the many evil pulls exerted by this evil world in which we live. Malachi 2:10, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Our blood kindship is shown in Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times appointed, and the bounds of their habitations."

The equality of man is stated in Galatians 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Has not Jesus patterned us all? John 15:12 says, "This is my commandment, That ye love one another, as I have loved you." Do we follow this daily as Jesus has commanded? Do we bear the burdens of our brothers and sisters? Galatians 6:2 tells us to "Bear one another's burdens, and so fulfill the law of Christ."

Do we help the less fortunate as Hebrews 13:3 states? "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Are we following the commandment of 1 John 4:21? It states, "And this commandment have we from him, That he who loveth God love his brother also." We can see why the need for brotherhood, but what's our duty in this respect? Matthew 22:39 tells us our duty very vividly. "Thou shalt love thy neighbor as **thyself**."

What is our duty to our enemies? Proverbs 25:21 states, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

What about strangers? Matthew 25:35, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

What about our marital duty? 1 Peter 3:1,7, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life;

that your prayers be not hindered."

The Christian duty of parents to their children from Proverbs 22:6, "Train up a child in the way he should go: when he is old, he will not depart from it."

The foregoing is a far cry from the way people live in the world today. Women want to be men and do men's work, children drink, smoke, and take drugs. Do we see how much better a life God intended for us to have on this earth, if we will follow His laws in everything we attempt. Nonconformity to the world, but conformity to Jesus Christ's laws are necessary for a joyful, abundant life on this earth. I feel that fellowship is very important to help each other in following God's laws and resisting the satanic practices of this world. Are we following the fellowship principles given in the Bible? Ecclesiastes 4:9-12 says, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and three fold cord is not quickly broken." Are these not truly beautiful words to live by? Are we practicing these rules everyday? How long has it been since you have put these rules into action with our brothers and sisters in need? I know of no one on the face of the earth that can be as strong as two or three together can be.

Will we have fellowship with Jesus? Matthew 12:49, 50 states, "And he stretched forth his hand toward his disciples, and said, 'Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' " Are we stretching forth our hand in brotherly love to those in need? Has not Christ set the example for us to live by daily?

Psalms 55:14 says it all in a few words. "We took sweet counsel together, and walked unto the house of God in company." How often do you feel lonely and down trodden by the world in which we live? What about a brother or sister living near by? Don't you think they will be lonely when they are not comforted by the Words of Jesus and the actions of their brothers and sisters. We all are aware that faith is no greater than works. We may be strong in faith, but what about works? Are we putting into **action** the laws of God? Brothers and sisters, let us go forward together in faith, brotherly love, and **action** in our works.

— Brother C. L. Frost, 1315 Bennington, Kansas City, Missouri



JESUS

Now on with Jesus' ministry. One of the first things that Jesus did was to select a group of twelve. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him," Matt. 4:18-22.

He had a new work for them; they were to become fishers of men. They also had the greatest Teacher and Leader that the world has ever known. It was Jesus, for never a man spake or taught as He did. The first He did was to take the disciples among the people, a people who were so greatly in need. Here His disciples saw His great power.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them," Matt. 4:23,24. This drew a great multitude of followers. When Jesus saw the multitudes, He went up into a mountain and when He was situated the disciples came to Him. Here Jesus brought to them the greatest sermon ever preached.

If you are not a Bible reader, then turn to Matthew, chapters 5, 6, and 7. Read them, they are good for sinner or saint.

One of the important parts of this sermon is that Jesus was preparing the disciples, whom He had just chosen, to be a seasoning power, and a light to a lost world. Jesus knew He wouldn't be in this world but a short time. So He was instructing them in the way of salvation. Jesus taught the disciples in person; they heard the Word from the lips of Jesus. The things which they heard they put into writing, in a book we call the Bible, the Word of God.

This is a precious Book. If it were not for the Bible we wouldn't have any message for you. We wouldn't know of Jesus or why He came, neither would we know of His ministry. So the spoken Word was to them, but the written Word is to us and for us, that we may know Jesus as our Saviour and be a light unto others.

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under

a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt: 5:14-16.

Jesus said let your light so shine. He also said ye are the light of the world. But what is light? One may say it is the opposite of darkness. So we have day and night, but God has long ago taken care of the light for day and night. Jesus said let your light so shine. What light? This we will understand only from the teaching of Jesus. This is part of His ministry.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," John 8:12. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light," John 12:35,36. "I am come a light into the world, that whosoever believeth on me should not abide in darkness," John 12:46. "As long as I am in the world, I am the light of the world," John 9:5.

What is the light? Jesus, for He said I am the light of the world. If we follow Him we won't need to walk in darkness, but will have the light of life. Friend, this is a wonderful invitation. While you have the light with you, won't you walk in it? For if we believe on Him we won't have to abide in darkness. As long as He was in the world He was the light. Now, He says let your light so shine. What is our light? It is the reflection of the life of Jesus shining upon us. Won't you turn your face to Him and let it shine?

— Brother H. Edward Johnson

R. 5, Box 76, Wauseon, Ohio 43567



T I M E

My name is Time. I haven't always been and I won't always be; but right now I'm on the move, measuring out life. Men wait for me, submit to me, fear me; but no one can stop me. Except God! He is in control and He says I am running out. . . Most men couldn't care less. They think I am on the move forever. But I'm not. And when I stop, eternity will keep right on going . . . And it will be too late . . . too late for repenting; too late for getting right with God through Jesus Christ . . . NOW is the Day! ! !

RIGHT BEHIND FATHER

It has been said, "A father's virtue is a child's best inheritance!" The greatest thing he can leave his family is a legacy of Christian example and unswerving devotion to the Lord. Such a radiant pattern of faithfulness to duty will serve as a beacon of guidance to his children as they make their way along treacherous paths of the world. His love and spirituality can enrich their lives and endow them with blessed memories more precious than anything he might bequeath them in his will. A good father first rules well his own life, and then with gracious understanding seeks to instruct and direct his children in the ways of righteousness.

A man and his young son were climbing a mountain when they came to a place where the ascent was especially difficult and dangerous. While the father paused to consider which way to go, the lad called out trustingly, "Choose the good path, Daddy; I'm coming right behind you!" These solemn words have spiritual application. The head of the family bears a heavy responsibility. Being wrapped up in making a living, and having to take part in social and civic activities, he may easily neglect his sacred obligation to rear his children in the nurture and admonition of the Lord. It is indeed a challenging task to be a godly parent.

So, today Christian fathers, dedicate yourselves anew to your high and holy calling! May you set the right course, knowing that young lives are always right behind you.

— Selected by Sister Shirley Stump, R. 1, Union, Ohio, 45322



DEAR YOUNG PEOPLE

As young people what do we stand for? The things we as young people are doing in our young age are the things we are going to have to reap in later years to come.

This might not be such a popular subject to talk on but it is for our own benefit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

"For where your treasure is, there will your heart be also" (Matt. 6:21). Where do we have our treasures? Are our desires as young brethren for hot cars, jacked up cars, sports, seeking worldly companionship, worldly entertainment, modern music—country and western love songs, rock music, or even the jazzed up gospel music of this evil day, or whatever else it might be? To the sisters, what are your desires? Maybe reading the love story magazines and other books that mislead a young heart, or seeking worldly companionship, also the music of the world, or letting the prayer veil get smaller or not wearing it at all times, or letting

the dress become shorter. I once read of an eighteen year old girl who said this, "I believe it is better to dress modestly and please God rather than dress immodestly and attract boys who are not christians at heart." The girl that thinks she wants shorter dresses so she can get a guy has lost the true meaning of companionship and love. Also she is letting down God and the church. As young people we must work together to become more like Christ would want us to be.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Yes, too many times we think we must have our own way and we do not seek the kingdom of God first and we sure pay for it. The desires we have mentioned I greatly desired. Am I reaping for those seeds sown? Yes, greatly. I only say this to help someone else so they don't make the same mistake I did. Even as young people we must pray for one another and also search the Scriptures more often; also pray for the leaders of the church so they will be good examples to us.

You know, too often we take the work of a child of God too lightly. We sit back in our easy chairs, so to speak, and "let George do it." I thank God for each young person in the Dunkard Brethren Church, but it takes more than just our name on the church book. Do we respect the house of God like we should? Sitting and talking, showing pictures, and these things during the services is yielding our selves over to Satan. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16).

If visitors come in the service and see and hear the young people talking, what kind of impression will it make? I know if I'd attend another church as a visitor and see the members talking and so forth I surely wouldn't feel like the Spirit of God is dwelling there fully. We should as christian young people have something that sinners would want. "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). Yes, during prayer we should be whispering, but not to one another, but to God. We take this privilege many times too lightly. When we think how in some countries they have to worship in secret for fear of being harmed, it should waken us up. Must we also face that, so we will realize the privilege we had? Let's realize it before that happens. If we put our all into the services as much as we might in some other things how many more blessings would be received!

Speaking about putting our all into things it makes me think of a few things. You know it seems like we can really put our all into that Sunday volleyball game or baseball game, but when we stop to think of it is it right to do these things on the Lord's day? That is a question that often comes to my mind. Remember what

we said in the beginning — what we do as young people we will have to reap later on.

As I read in the April 1 Bible Monitor in Brother Paul Myer's article he said, "If the evil spirits would be driven out of people, and the Holy Spirit would fill their hearts, minds, and souls, there would be many great changes take place in the lives of the human race. Many things would have to go." Among some of the things he mentioned was Sunday ball games. Can we agree as young people? I think we should be able to. I know it seems hard but is God pleased with it? Many times during revivals the young people get together on Sundays. I think this is good but what should we really be doing more of? Would God be better pleased if we used that Sunday afternoon more wisely? Let's remember only what's done for Christ is going to last. I say this out of a heart of love. Yes my flesh would like to engage in that Sunday volleyball game but instead we should maybe spend the afternoon singing or going to visit the shut-in who only wishes he could be in the services and can't. Oh, that might sound dull to some but who are we out to please in this life, our own flesh or the will of God?

At work what conduct do we have? Do they even know what we stand for or don't we want them to know? Do we laugh at their dirty jokes and make along with it or do we even say some ourselves? "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). We might not like to hear these things but it's God's Word and His Word cuts. Yes, slang words we often find ourselves saying, or talking and not really meaning what we say. If only we would realize every word we say is written down in a book.

As young people, we want a strong church, do we not? Even as young people we must spend more time in our secret closets and also reading the Bible. After all someday, if the Lord tarries, we will as the young people be the future church. What will we stand for?

If any young person or older person cannot agree with anything we have said or with anything they see in my life that would not be pleasing in the sight of God, please let me know. For here on this earth is the time to get ourselves ready for the judgment day, the time to get things straightened out between one another for on the judgment day it will be too late.

— Unworthily, Bro. Ray Stuber, 26 Locust Bend Rd., Ephrata, Pa.
17522



Integrity in youth is bound to become wisdom and honor in old age. —Shaw

CHILDREN'S PAGE

ONLY ONE BLESSING?

Genesis 27:30-40

While Esau was out hunting Jacob had deceived his father into thinking that he was Esau and had received the blessing. Esau soon returned and cooked savory meat of the venison he had killed and brought it unto his father, Isaac. And Esau said, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

When Isaac understood that he had been tricked he trembled exceedingly. He may have remembered that the Lord had revealed unto Rebekah — the elder son would serve the younger. So Isaac answered Esau, "Where is he that has taken venison and brought it to me, and I have eaten of all before you returned, and have blessed him? Yea, and he shall be blessed."

Hearing this Esau told Isaac how that Jacob had tricked him into selling his birthright when he was hungry and now he had also taken away his blessing. Esau said, "Hast thou not reserved a blessing for me? Hast thou but one blessing, my Father?" And Esau lifted up his voice and wept.

Isaac did foretell that Esau would be blessed with natural blessings but that he would have to defend himself against his enemies and be a servant unto his brother, Jacob. He also told him that in years to come Esau's descendants would become free from serving Jacob's descendants. This did come true about nine hundred years later when the Edomites who were descendants of Esau revolted against Judah and made a king over themselves.

There was only one real blessing that Isaac had to give and that was the blessing that God gave Abraham. Jacob seemed to realize that this was all important to him and he did everything in his power to obtain it. We do not have to approve the means he took in deceiving and lying to his father but that is the way it was.

We also have a blessing that we can receive and there is only one real blessing. This blessing is that we can have our sins forgiven by the Son of God who gave His life on that old rugged cross that we might have eternal life. Jesus said, "He that liveth and believeth in me shall never die."

Let's live a life for Jesus and receive that one great blessing.

— Brother Rudy Cover

NEWS ITEMS

SAVAGE RIVER VALLEY, MARYLAND

Special Notice

Revival Meetings at the Broadwater Congregation have been changed to a later date, from the date that was previously announced in April 15, Bible Monitor.

The Lord willing Brother Paul Hartz of Palmyra, Pennsylvania, will be with us from August 10 to 18. Lovefeast services will be Saturday, August 17, beginning at 2:30 P. M.

All are invited to come and enjoy these meetings with us.

— Sister Bertha Dorsey, Cor.

RIDGE, WEST VIRGINIA

The Lord willing, the Ridge Congregation will hold a one week series of meetings with Brother Virgil Leatherman as the evangelist. These meetings will begin Sunday morning, June 30, and close Sunday morning, July 7. Lovefeast on Saturday evening, July 6. We invite you to come and be with us in these services.

— Sister Irene Harris, Cor.

BIRTH

Brother Gale and Sherry Brooks are the parents of a girl, Neysa De, born April 11, at Lawrence Memorial Hospital, Lawrence, Kansas. She weighed 7 lbs. 1oz. Grandparents are Mrs. Pearl Meier, Quinter, Kansas, and Brother and Sister Marion Brooks, Park, Kansas. Mr. Mark Hammond, Wakeeney, Kansas is the great-grandfather.



THIS I KNOW

I do not know Thy plan for me,
The way ahead I cannot see.
But this I know with all my heart,
Thou art in charge of every part.

Thy plan is best in every way
As Thou dost lead me day by day,
And I will keep my hand in Thine
For this I know, Lord, thou art mine.

Helen Mary Sees

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Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

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NO. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DIVINE HELP

Did you ever feel discouraged
And you felt nobody cared —
You would like to talk to someone,
But with none your problem shared?

Did you ever feel so lonely
That your heart was choked with tears,
But you tried to hide from others
The reason for your fears?

Did you ever feel so wretched
That you wondered "What's the use?"
Your life was such a failure —
You felt totally abused.

Dear friend, take all to Jesus.
He sincerely loves and cares;
He alone can truly comfort
For He all your heartache shares.

His arms outstretched are waiting
To embrace you to His breast —
He'll wipe away those teardrops,
And in Him you'll find sweet rest.

— Author Unknown

THE WISE AND FOOLISH BUILDERS

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it," Matt. 7:24-27.

Jesus had just finished the sermon on the mount in which He considered the spiritual nature of His kingdom and the practical nature of a person's belief. Too many are satisfied with hearing only. The purpose of Jesus' teaching was the practical improvement of those who heard.

We may suppose the foolish builder had certain characteristics about him that were commendable. None are completely foolish, or ignorant, or blind to their own best interests. We could even suppose he had heard the sayings of Jesus and gave sufficient attention to understand.

He surely realized the importance of preparing for the future, for he selected a building site and he stayed with the work until it was completed. Furthermore, nothing disparaging is said about the appearance of the house so it must have appeared quite similar to the houses about him. Nevertheless, Jesus regarded him as foolish because of his neglect compared to the wise builder.

In the first place, he didn't calculate the stress and strain his house would have to endure. Quite likely he was enjoying the convenience and comfort of his home, not once giving thought to the future. Is not this also true in the present time? Many are satisfied with their present form religion, neglecting to prepare for temptations, afflictions, even death.

The foolish builder didn't build a safe and sure foundation. Sand may appear to be firm and safe in dry weather but this man didn't consider the effect of wind and water upon his house. We, too, should consider the foundation on which we are building. Is our building such that it will stand the ravages of time?

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; Every man's work shall be made manifest: for the day shall declare

it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward, "1 Cor. 3:10-14.

It appears the foolish builder experienced storms which he had not anticipated. He thought only of summer, sunshine and calm. Every man's work shall be tried. When the rains descended and the floods came, and the winds blew, he was overwhelmed in ruin.

It was much different with the wise builder. He had built on solid rock for his foundation. When the elements came against his house, it stood. Just because we are christians does not necessarily exempt us from trials and afflictions, but if we have built upon the Rock we have One who will help us. How are we building?



LETTER TO AN ASPIRIN COMPANY

Dear Sir:

You manufacture aspirins that relieve sufferings, colds, and fevers. The mixture used in your tablets makes it possible for people to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed that these tablets work wonders on Monday, Tuesday, Wednesday, Thursday, Friday, and especially on Saturday. But people who take them on Sunday seem to get no relief. They cannot get rid of their aches and pains and are not able to attend Sunday School or church.

Do you think it might be possible for you to examine your tablet and put in it an ingredient that will work on Sundays?

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ENCOURAGEMENT

In the experience of God's people while journeying through this world we may trace two lines of effort by the adversary of their souls to obstruct their progress. The first comprises the various temptations and allurements whereby it is sought to turn them aside, and induce them to depart from the living God.

The second line of effort by the enemy is in the nature of discouragement by reason of the difficulties, tribulations, and sufferings, which the people of God encounter on their Christian journey. That these sufferings must be endured is declared in many Scriptures. "In the world ye shall have tribulation," is the Lord's own Word, John 16:33. "All that live godly in Christ Jesus shall suffer persecution," II Tim. 3:12.

Consequently the Word of God abounds in comfort with many exhortations against discouragement. Among these stimulating exhortations there is none better calculated to rise the fainting spirit and cheer the sorrowing heart than those found in the twelfth chapter of Hebrews. In that well known chapter we are exhorted not to forget that "whom the Lord loveth he chasteneth, and scourgeth every son he receiveth." Our part is to recognize this and despise not the chastening of the Lord, nor to faint when rebuked of Him.

Being thus instructed by the Word of God as to the real significance of trials and sufferings, let us not be discouraged. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed," Heb. 12:11-13.

The test or trial of faith is to be expected by the children of God. "That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Peter 1:7.

Sharing with Christ in the inheritance is also mentioned in connection with suffering with Him, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. Many scriptures testify to the fact that the glory follows the suffering. This explains why Paul so earnestly desired to know "the fellowship of Christ's suffering." To encourage us, we have the assurance that, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18.

This present world is the place where Christ suffered, and is the place where His people are subject to suffer with Him. If this truth be grasped it will be seen that it is a very grievous thing in His eyes for His people either to seek gratification in the world or take part with the citizens of this world in their schemes for improving and embellishing the world, with a view to making it a place of satisfaction and enjoyment. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:15-17. The line is clearly drawn; the choice is clearly presented. Those who turn back to the world, as Demas did, are sure to be disappointed.

We are told in God's Word that creation itself is suffering the effects of sin, brought upon it by man's disobedience. Everywhere there are evidences of this; discord, confusion and strife, which are the results of sin. There are destructive earthquakes, tornadoes, tidal waves, fires and floods. There are periods of withering heat and blasting cold. There are deserts and waste places, thorns and briers, disease carrying germs, poisonous plants, reptiles, and insects. In the striking language of the inspired apostle, "the whole creation groaneth and travaileth in pain together until now." Surely there is in this fact a stern rebuke to those who, while the groaning creation, convulsed with pain awaits to be delivered, are themselves seeking in that very suffering creation, their pleasures, honors, possessions, and other so-called satisfactions.

— Elder Otto Harris from November 15, 1946 Bible Monitor

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THE LORD KNOWETH HOW

The Apostle Peter in his second letter writes some very encouraging and comforting things to the believers. Among the things he says is that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." II Peter 2:9.

When we think of the knowledge of God and of His wisdom, we see at once that we are at the fountain, or at the place where true wisdom comes from, in fact Christ is called wisdom in I Cor. 1:24. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

be given him." James 1:5.

Prov. 2:6 says, "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

We can see by these scriptures that God's understanding is infinite, and that we can trust in Him at all times for deliverance out of temptations.

We see how God delivered Noah and his family by telling them what to do, and as they obeyed Him, they were saved from the flood that covered the earth.

God delivered Lot by sending two angels to Sodom and telling Lot and his family to flee from the city. They even took them by the hand to hasten them, and to help them to get out of that wicked city. Here again they had to obey, as they were told to escape and not look back. Lot's wife did not obey this command and she became a pillar of salt.

In Psalms 139 the Psalmist says, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

Surely a God like this is able to help us at all times, and our confidence should be in Him.

The Psalmist says farther, "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or wither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light above me. Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee."

Should there be any doubt in our minds of God's ability to help us in every circumstance, or in any hard trials that He allows to come into our lives?

We need to take the way of escape that He said He would make for us, and I think that way is by coming to God in prayer and supplication, and asking, and seeking, and knocking, with fasting, and we know He will hear and deliver us.

God also knows how to reserve the unjust unto the day of judgment to be punished. Many times in this life man escapes punishment by doing things in secret or in the night, but at the day of judgment there will be no escape.

I have heard of men that said that at their death they wanted their bodies cremated and their ashes scattered on the ocean, thus

trying to escape the judgment. But God knows how to resurrect those bodies just as He does every other body, for it says in John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

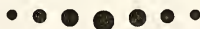
In Rev. 20:12-13 we read, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

So we see that the Lord knows how to reserve the wicked and bring them to judgment no matter how hard they try to avoid it.

So let us "Fear God, and keep his commandments: this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. 12:13-14.

How just and true God is in His ways, Rev. 15:3; and how unjust man is to say that God's ways are not equal, and to find fault with what God does. If God loved us so much that He gave His Son to die for us, so that we by believing in Him might have salvation, surely then we can trust Him for every other thing that we need in this life.

— Selected from The Watchword Messenger by Bro. Willard Beam



THE SURE FOUNDATION

It seems that all around us, if we observe the churches and nations, there is a great and terrible moral decay, the like of which we have never seen before. What men and women in society won't do in the way of immorality! One sees a similar picture in the nominal church. About anything that is named in the Bible as sin is practiced by church members. Some are even disowning Jesus as Christ.

When we think of terrible sins, we may think of adultery and associated sins. But more terrible than these is idolatry — disowning God. That leads men to these other things. They no longer believe in the inspired Word. They are no longer in possession of the true foundation. Sin is rampant. The church, by allowing such things, is opening the door for her members to go headlong into sin.

"If the foundation be destroyed, what can the righteous do?" A bishop told me, "If I go home and clean house, there would be

no less than a dozen and a half ordained men that I would have to silence." To have to reject the heretic is one of the hardest things to do, but it must be done. The publishing boards, schools, and mission boards are loaded with those who are bringing in abominable things.

The foundation has been laid. "Other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Christ cannot be undermined, but the man standing on that foundation can be destroyed. They can be separated from the foundation. Men can get off the foundation some way.

Once this congregation, or that congregation, was built upon the foundation. Today they have left it. The Word of God is no longer the power and the authority among them. They are powerless, as was this bishop who could not do away with his dozen and a half preachers who were unsound. The foundation of these churches has been destroyed. Then what can the righteous do? It is so easy to go along with things that eat away at the foundation.

This message ought to give us a compassion for those who are in a church with a decaying foundation. Many do not realize that there is a way out of this powerlessness. It is a new thought to them that they could get out of it. They say they cannot do it in their situation. There are places to go where things are under the authority of God. You can go twenty to a thousand miles away and leave everything for the spiritual safety of your family and your own soul. The cost of discipleship is so minimized and so little taught today as Jesus taught it that people do not see what God expects men to do to clear the slate. People who are not willing to move out to where they can fulfill the Word are never going to be martyrs. They will just accommodate themselves to whatever comes along. "God wouldn't ask me to go to this extent. Then I wouldn't be here to witness," they would say. These kind of people are going to bypass martyrdom — the stake. They have a form of godliness but deny the power of it.

One of the reasons people are turning from the faith is because they are listening to false teaching. "This, too, is a doctrine, of God," the false teachers say. Paul told the Galatians that if anyone, even an angel from God, would preach any other gospel than what had been preached, they were not to believe it. Even many preachers with a seemingly sound message belong to the class of people who say and do not. The devil has a lot of conservative preachers in the pulpits these days. You cannot find any flaws in their preaching, but they have no power or authority by which to call men to live by their preaching. What they say does not amount to anything. When they say, "This we will do," and do not live up to it, it is a sign that the foundation is being destroyed.

"And the world passeth away, and the lust thereof: but he

that doeth the will of God abideth for ever" (I John 2:17). Where the Word of God is the authority, the church, or the individual, is on a solid foundation and will abide forever. Where people are fighting against the Word, the foundation is crumbling and they will pass away with the world.

Is it any wonder that the church is going to pieces when her members look to the world for their way of doing things? Can we learn anything from the world in a spiritual way? Only the knowledge of God will bring us to God. If we love the world, the things of the world, and the ways of the world, the love of the Father is not in us. The lusts of the flesh are begging to be satisfied and the church provides. Churches in days gone by would not have thought of doing the things that are done in the name of church work today. Banquets and socials are held that encourage gluttony and feasting. These things come into a church after the Word is no longer there. Members of the church climb the ladder of pride (the pride of life) instead of just being brethren. The lust of the eyes — those pretty things, you know. Finery, those extras the world makes for their homes and cars are certainly not of the Father but are of the world. A lot of practices we see in the church have been taken from the world. Immodesty, loose courtship standards, ornaments, music that tickles the ear — these things feed the lusts and vanities of many. When the world passes away, the people who are off the foundation will pass away with it.

The remedy is: "He that doeth the will of God abideth for ever." The foundation is still with God. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (II Timothy 2:19). If we cannot separate iniquity from us in a church group, we can separate ourselves from iniquity. If we cannot put sin out, we can get out and go somewhere else. There is always a way to come back to the foundation if we can discover what it is.

Jesus said in John 14:23, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is continuous. It stays right here. This is security, peace. If Jesus testifies of us that we are doing the will of God, then the Father loves us and says, "Let's move right in. We will abide with Him."

With God dwelling in us, we will bring forth fruit (John 15). And as we abide in Him, keeping His commandments, whatsoever we ask in His name, He will do. He will give us joy and peace. We will be eternally secure as long as we continue to abide. No demons or hell can move us from the sure foundation.

Are me built on this true foundation?

— Paul M. Landis

HYPOCRITES IN THE CHURCH

Jesus said, "Do not as the hypocrites do . . . verily, I say, they have their reward." "Thou hypocrite, first cast out the beam out of thine own eyes; and thou shalt see clearly to cast out the mote (speck of dust) out of thy brother's eye." Matt. 6:2, 7:5.

It is sad but true; there are hypocrites in the church. Since hypocrites pretend to be Christians and no one can be absolutely sure about their identity, some are bound to get into the church. Even Jesus had one (Judas) among the twelve apostles, so it would not be surprising if there were some in the church today, however, they are not found in the church alone. There are hypocrites in politics, in supermarkets, on farms, in factories, and in schools. Hypocrites have affected people in every level of society rich man, poor man, beggar man, thief, merchant, doctor, lawyer, chief, and also the ministry. Everywhere you will find hypocrites. You cannot avoid them and everyone, including hypocrites, deplores hypocrisy but the sad part is that so often the hypocrite cannot see hypocrisy in himself. He only sees it in others.

There will be hypocrites as long as the church is in the world. They do the church no good, we admit, but why should they hinder you from becoming a Christian and joining a Church? Why should you point your finger at the hypocrites and judge all the church by a few? If you buy a bushel of apples and find two or three rotten ones in it, you don't throw them all out. So in all fairness, if you condemn the church for its hypocrites you ought to praise it for its saints.

A minister was calling on a farmer and asked him why he never came to church. The farmer said, "The church is full of hypocrites." The farmer took the preacher out to look at his prize hogs. He pointed out the different ones which had won ribbons, but the preacher saw a little runt and he kept looking at it and saying, "Look at that little runt. He is so little and skinny and puny, he sure is an odd looking pig, look at him, he is even mangy and has a sore on his back." By this time the farmer was very indignant and said, "Why are you making such a fuss over that runt, you haven't even noticed these nice prize hogs?" "Well," said the preacher, "that is just what you are doing to the church. You are only looking at the hypocrites."

We are willing to patronize businesses and look over their short comings, mistakes, and dishonest deals some pull over the people, but not so with the church. We get out our magnifying glass and go "mote" hunting and scrutinize the church-going people, pick them to pieces, and destroy their godly influence. Churches are not always what they ought to be but still the best people on earth are in the churches. Remember Jesus loved the

Church and died for it.

Why all the ado about the hypocrites in the church? God will take care of them. The Bible says, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job 27:8. The main question is, "What about you?" Are you at peace with God? Have you found pardon and forgiveness through the blood of Christ. We need to let the hypocrite settle his own differences with God and make sure our own heart and life is what God wants it to be. The Bible says, "So then each one of us shall give an account of himself to God." Romans 14:12.

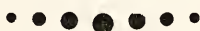
The worst type of a hypocrite is the one who knows how he ought to live but only pretends to live that way and passes judgment upon others.

There is only one way to escape the hypocrites: go to Church, confess your sins and surrender your life to Jesus and live a clean, righteous life and when you die, you'll go to heaven where no hypocrites will ever enter.

If you become a Christian, you may be able to help some poor hypocrite to get saved and find the real peace with Christ and rescue him from a hypocrite's hell. Don't forget, all unconverted hypocrites will end in hell. If you shun the church and reject Jesus Christ, you'll spend eternity with them.

Don't let the hypocrite stand in your way to Jesus, to the Church and to Heaven.

— The Christian Pilgrims Voice



IT WORKS

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculation?"

"Yes, of course," returned the other "do you know who wrote it?" "Why, no, I guess I don't." "Then," said the mechanic, "how can you trust the multiplication table when you don't know who wrote it?"

"We trust it because — well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason — it just works."

CHILDREN'S PAGE

A LADDER UNTO HEAVEN

Genesis 27:41-46; 28:1-22

"And Esau hated Jacob because of the blessing wherewith his father had blessed him." So Esau determined that after his father Isaac was dead, he would kill his brother, Jacob. When Rebekah heard about this she told Jacob to go and stay with her brother, Laban, until Esau got over his desire to kill Jacob.

Isaac called Jacob and blessed him and told him not to take a wife of the Canaanites, but of the house of Bethuel, Rebekah's father. There he was to take a daughter of Laban. Jacob obeyed his father and mother and started on his way. It was about 400 miles to where Jacob's mother had been raised and Abraham had come from years before. The city of Haran was northeast of the city of Beer-sheba in Canaan.

Jacob started on his journey and when it was dark he stopped and camped in a certain place. When he was asleep he dreamed of a ladder that reached from earth to heaven with the angels of God ascending and descending upon it. And the Lord stood above it and said, "I am the Lord God of Abraham thy father and the God of Isaac; the land whereon thou liest, to thee will I give it, and to your children." And God told him that his children should be scattered over the earth and through Jacob and his children all the families of the earth would be blessed.

Jacob awoke and said, "Surely the Lord was in this place and I knew it not. This is none other but the house of God and this is the gate of heaven." Then Jacob took a stone that he had for his pillow and set it up for a pillar and poured oil upon the top of it. He called the place, "Bethel" which means, "The house of God."

In thankfulness for the blessing that God promised him Jacob vowed that the Lord would be his God.

Jesus is our ladder to heaven. It is only through Him that we can go from earth to heaven. Can we, like Jacob, vow to serve the Lord God because He has promised if we do He will take care of us here and in the life to come. Jesus says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

— Brother Rudy Cover



HIS DELIVERANCES

And please, Lord, don't let that happen again!" was the emphatic plea of five-year-old Kevin as he ended his prayers. For several nights after the traumatic experience in which he and a cousin, Jeff, barely missed being hit by a runaway, driverless truck, Kevin had been telling the Lord — in great detail — all about it. Each time he concluded with the same request. His mother, very wisely, began to direct his thoughts to the protection of God which had, in reality, prevented any physical harm from coming to the boys. Typically, he was dwelling on the danger rather than praising God for the deliverance.

To ponder at length on what might have been — whether it be good or bad — is a waste of time. If God has spared us from tragedy, and who of us knows how many times He does spare us without our ever having been aware of danger, we should be thanking Him for His deliverances. On the other hand, if God has seemed to deny us something that, to us, seemed only good we should continue to thank Him for His all-wise oversight of our lives. "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

— Kathy Hillen



NEWS ITEMS

BETHEL, PENNSYLVANIA

The Bethel Congregation was happy to share in another revival from April 14 to 28, 1974. We appreciated the messages that Elder Paul Reed, of the Mt. Jackson Congregation, brought nightly. Baptism was held on Saturday, April 27 for the two young brethren who made their beginning during these services. Our prayer is that their hearts were cleansed and that they may continue faithful to Christ until their journey's end.

On April 28 we had our Spring Lovefeast. One hundred and sixty brethren and sisters were at the Lord's table in the evening. The Brethren who ministered to us during the day were: Paul Reed, Ray S. Shank, Frank Shaffer, Laverne Keeney, Allen Eberly, Jack Snyder, and John Pfeffer. Elder Paul Reed officiated at the communion.

— Sister Mary Hartz, Cor.

OBITUARIES**HARRY EUGENE ANDREWS**

Son of Obed Alvin and Daisy Johnson Andrews was born near Fort Wayne, Indiana, on October 6, 1904. He passed away in his sleep at his home in Dallas Center, Iowa, March 21, 1974, at the age of 69 years, 5 months, and 15 days.

At the age of 15, he, with his family, moved to Waterford, California.

He was baptized into the Church of the Brethren at an early age, and was a charter member of the Dunkard Brethren church at Waterford in 1926.

On December 24, 1924, he was united in marriage to Gracie Viola Root, who passed away October, 1929. To this union were born one daughter, Dorothy Marie, and one son, Paul Robert, who died in infancy.

On January 4, 1931, he was united in marriage to Mina Marietta Root, who passed away February 22, 1956. To this union were born one daughter, Miriam Eleanor, and two sons, Marvin Eugene, and Lawrence Alvin.

On August 11, 1957, he was united in marriage to Lucille Ruth Wingert.

Harry served the Church in the capacity of minister, elder, and Sunday school worker for many years, being sincere in labor for the Lord and the Church he loved. He was a loving husband, father, and grandfather.

He is survived by his wife, Lucille; two daughters, Dorothy Blocher of Arcanum, Ohio, and Miriam Reed of Grandview, Missouri; two sons, Marvin of Kansas City, Missouri, and Larry of Raymore, Missouri; eighteen grandchildren; and three great-grandchildren; one sister, Mrs. Emma Heaston of Modesto, California; one brother, Walter of Waterford, California; nieces, nephews, and a host of friends.

He was preceded in death by his parents; two sisters; and one brother.

VELORA LUCILE FISCEL

Third daughter of John and Flora Williams, was born October 23, 1918, near Quinter, Kansas.

She joined the Dunkard Brethren Church at an early age and faithfully served the Lord throughout her life time. Velora was always willing to help others.

In 1946 she moved with her parents and sisters to Dallas Center, Iowa. On April 25, 1952 she was married to Joy Fiscel, who preceded her in death on May 22, 1962.

After 7 months of illness, Velora departed this life at Spurgeon Manor, Dallas Center, Iowa, on April 21, 1974, to be with her Lord.

She will be sadly missed by her parents; sisters, Pauline, Alvina, and Katheryn Williams, Urania Flory, and husband Marvin; and 3 little nieces, Donno Mae, Susan Lucile, and Ruth Ellen Flory.

Farewell dear Daughter, Sister, and Aunt. We will meet you at Heaven's Garden Gate.

IDA JANE MYERS

Was born the daughter of John and Maria Heaston at Beatrice, Nebraska, on October 20, 1877. She departed this life on April 16, 1974, at the age of 96 years, 5 months, and 4 days.

She spent her childhood years in Nebraska. In 1913, she was united in marriage to Andrew Dietrick. In 1927, they moved to Newberg, Oregon. Her husband preceded her in death in 1947. In 1951, she was married to William Myers, who preceded her in death in 1961.

She was a member of the Newberg Dunkard Brethren Church.

Surviving are two sons, Jess J. Dietrick of Medical Lake, Washington, and Howard R. Dietrick of Newberg, Oregon; one daughter, Mrs. Vernon (Mary) Chance of Albany, Oregon; five stepdaughters; three stepsons; one sister, Mrs. Lydia Flora of Rocky Ford, Colorado; nine grandchildren; ten great-grandchildren; and a host of other relatives and friends.



ADULT SUNDAY SCHOOL LESSONS FOR JULY, 1974

July 7 — The Leaven of the Pharisees and Saducees. Mat. 16:1-12

July 14 — "Thou Art the Christ, the Son of the Living God."
Mat. 16:13-28

July 21 — The Transfiguration. Mat. 17:1-27

July 28 — Who is the Greatest? Mat. 18:1-14

QUESTIONS:

- (1) What was the "leaven" of the Pharisees? Mat. 16:12
- (2) Who is the "rock" mentioned in Mat. 16:18? Mat. 16:16
- (3) Is there any evidence in Mat. 17 that the dead live before the resurrection at the coming of Jesus? Mat. 17:3
- (4) What example did Jesus use to show the disciples who would be greatest in the kingdom of heaven? Mat. 18:4

DAILY DEVOTIONS FOR JULY, 1974

CHOOSING, CHOSEN

Memory Verse, II Chron. 7:16
For now have I chosen and sanctified this house, that my name may be there for ever: and my eyes and my heart shall be there perpetually.

Mon. 1—I Chron. 28:10
Tues. 2—II Chron. 6:1-21
Wed. 3—II Chron. 6:22-42
Thurs. 4—II Chron. 7:1-22
Fri. 5—II Chron. 29:1-19
Sat. 6—II Chron. 33:1-17

Memory Verse, II Chr. 29:11
My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Sun. 7—Neh. 1-11
Mon. 8—Neh. 9:1-21
Tues. 9—Neh. 9:22-38
Wed. 10—Job 34:1-38
Thurs. 11—Psa. 25:1-22
Fri. 12—Psa. 33:1-22
Sat. 13—Psa. 47:1-9

Memory Verse, Neh. 9:7
Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

Sun. 14—Psa. 65:1-13
Mon. 15—Psa. 78:52-72
Tues. 16—Psa. 89:1-29
Wed. 17—Psa. 105:1-22

Thurs. 18—Psa. 105:23-45
Fri. 19—Psa. 106:1-27
Sat. 20—Psa. 119:25-32

Memory Verse, Psa. 65:4
Blessed is the man thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Sun. 21—Psa. 119:169-176
Mon. 22—Psa. 132:1-18
Tues. 23—Psa. 135:1-21
Wed. 24—Prov. 1:1-33
Thurs. 25—Prov. 3:13-35
Fri. 26—Prov. 16:1-33
Sat. 27—Prov. 22:1-29

Memory Verse, Psa. 119:30
I have chosen the way of truth: thy judgments have I laid before me.

Sun. 28—Isa. 7:1-16
Mon. 29—Isa. 14:1-23
Tues. 30—Isa. 40:18-31
Wed. 31—Isa. 41:1-29

Memory Verse, Prov. 1:29
For that they hated knowledge, and did not choose the fear of the Lord.

Prov. 22:1
A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FOR THIS CRISIS

We must have Faith, for darkness is about us;
There's light beyond, though we have lost our way.
Oh, falter not! We'll find again the home path,
And see the sunlight of a brighter day.

We must have Hope, for we are near despairing,
And Hope will be an anchor to the soul;
Though stormy winds may roar their weird enchantment,
Hope, radiant Hope, will help us find the goal.

We must have Love, and Love will lighten burdens;
And Love will bring us cheer and banish care.
The greatest blessing life can ever bring us
Is Love, which gives us strength to do and dare.

We must have God! Without Him we are helpless!
We've failed because we've tried to go alone—
And now in sorrow, care and tribulation,
Come, seek the Lord, and bow before His throne.

The Light will come! It never, never fails us!
God ever lives—His promises are sure;
He holds the waves—the winds are in His fingers,
In His blest care our future is secure!

—Annie Agnes Smith

THINK ON THESE THINGS

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things," Phil. 4:8.

God gives the ability to think. Everyone thinks to a greater or lesser degree, according to the ability that God gives. In our waking hours, our bodies may be idle but our minds seldom are. Then what do we think about? No doubt our homes, our work, our loved ones, our friends, and the world situation, all come in for their share of our thoughts, but not necessarily in that order. It could be quite revealing were we to know the proportion of time we spend on each.

Do we spend the major portion of our time thinking of eternal life and our future welfare? "For as he thinketh in his heart so is he: Eat and drink, saith he to thee; but his heart is not with thee," Prov. 23:7.

Everyone should think and plan ahead. The rich man in the parable of Luke 12:15-21 planned ahead and prospered. Without a doubt he was a good farmer. His soil produced abundantly. No doubt his buildings were in good repair and well painted. He was so industrious and his barns were full. He decided to pull down his barns and build larger barns so he could have even more storage space. His great mistake was planning ahead in the interests of this life, but forgetting to make provision for his soul.

The Word tells us to "...work out your own salvation with fear and trembling." It will also be necessary to "Set your affection on things above, and not on things on the earth," Col. 3:2. This will require thinking and meditation and prayer on our part, but in what manner can we better spend our time? Whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things.

Sometimes people are inclined to let others do their thinking. What if the preacher is wrong? If the preacher is wrong the people are likely to be led astray. A certain man was heard to say, "That's what I pay a preacher for." "Wherefore let him who thinketh he standeth take heed lest he fall," 1 Cor. 10:12.

Sometimes thinking for ourselves is difficult, but it is thinking which is the price of progress. "Let this mind be in you which was in Christ Jesus," Phil. 2:5. Then we shall be able to improve our talents for God.

The Apostle Paul was a great thinker and he stood for what he believed. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord," 1 Cor. 15:58.

Satan has his great thinkers also — full time. Many of Satan's best thinkers are well versed in the principles of God's Word, there-

fore the better equipped to offer convincing arguments against God's Word. The serpent in the garden was able to convince our foreparents that, "Ye shall not surely die." "...The children of this world are in their generation wiser than the children of light," Luke 16:8.

We are all benefitted by the thinking of others, especially of Christ, the Apostles, and prophets as well as the true ministers of the Word today. It is our praying, thinking, meditating on spiritual things that will help us to withstand Satan's temptations. Think on these things.



There are few of us who have not regretted a harsh word, but I never knew anyone who was not glad of having given voice to affection or admiration. As a Chinese friend once replied when I paid him a compliment: "Flowers leave part of their fragrance in the hand that bestows them."

—Channing Pollock



Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the flowers;
Kind deeds are the fruits.

THE BIBLE MONITOR

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JESUS

When we think of Jesus' ministry to the sick, it may be either sickness of the body or sickness of the soul. We are soon looking for a physician when it comes to sickness of the body; but when it comes to spiritual sickness sometimes it gets quite serious before we contact the Physician.

The great Physician is Jesus. This title came not from the lips of man; for Jesus Himself said; "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, sinners to repentance," Matt. 9:12,13. There was no limit to His power or knowledge. He knew what kind of sickness it was and what caused it.

Jesus began His ministry in Galilee. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people," Matt. 4:23. His fame spread to Syria, "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them," Matt. 4:24. These two verses tell us He healed all manner of diseases in Galilee, and in Syria they brought to Him all sick with divers diseases and torments and He healed them all.

Then He came to Gennesaret, "And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightaway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole," Mark 6:53-56.

When they saw who He was they ran. Why? Because some that they loved were sick, and they wanted to bring them to Jesus that He might touch them. I'm sure most of us would run too if we could have had opportunity to bring our loved ones to Jesus for healing. If Jesus would have been healing here on earth all these past years, He wouldn't only have been busy, but we would have a lot of very, very old people, for most of us are quite desirous of living. As soon as we become sick it seems we soon find a doctor's office. While Jesus was on earth it was the same with some of them.

We have a few healings in the Word of God such as the centurion's servant. "And a certain servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto

him the elders of the Jews, beseeching him that he would come and heal his servant," Luke 7:2,3. But before Jesus reached the home the centurion met Jesus, telling Him he was not worthy for Jesus to come under his roof, but merely speak the word, and when he returned home his servant was healed.

Then there was the nobleman whose son was sick. "When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, 'Except ye see signs and wonders ye will not believe'. The nobleman saith unto him 'Sir, come down ere my child die'. Jesus saith unto him, 'Go thy way; thy son liveth.' And the man believed the word that Jesus had spoken unto him, and he went his way." John 4:47-50. At the same hour that Jesus spoke the word, the nobleman's son was healed.

Now we have a little different lesson. "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which annointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick). Therefore his sisters sent unto him saying, 'Lord, behold, he whom thou lovest is sick.' When Jesus heard that he said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was," John 11:1-6.

In this lesson you notice that Jesus didn't go immediately, but waited until after the death and burial of Lazarus. Then when He did go, and saw their weeping, He said unto them, "Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, 'Behold how he loved him!' And some of them said, 'Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?' Jesus therefore again groaning in himself cometh to the grave. It was a cave and a stone lay upon it. Jesus said, 'Take ye away the stone.' Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he stinketh: for he hath been dead four days.' Jesus saith unto her, 'Said I not unto thee that if thou wouldst believe thou shouldest see the glory of God?' Then they took away the stone from the place where the dead was laid. Jesus lifted up his eyes and said, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound with a napkin. Jesus saith unto them, 'Loose him and let him go,' " John 11:34-44.

Jesus did this to show us that not only could he heal our sickness, but also raise us from the dead. But you may say Jesus is no longer here. No, He isn't with us in body, but He left us His Word, and many promises for us when we are sick.

Notice this one: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him," James 5:14,15.

Remember, this is to the believer in Christ, and if we as a believer reach Him by our faith, He won't need to come to our house, but just speak the Word. Isn't He a wonderful Jesus?

Sinner friend, would you like to have this Jesus as your Physician?

Next we want to deal with soul sickness, and for this you need Him even more.

— Brother Edward Johnson
R. 1, Box 76, Wauseon, Ohio



LET US GO ON

Jesus once said: "I am the way, the truth, and the life." He too tells of a way, and He also tells of a higher way. He says, "I am come that ye might find the way to the Father" which is to find life; "but I am come that ye might have abundant life." Christ would challenge us to choose the higher way, the deeper life, the rich, beautiful, flowing, abundant life.

When the Christian realizes that he is failing to live abundantly, there normally follows a desire to live a life that is more meaningful, a life that challenges others to be drawn to the Lord Jesus Christ. Without this inner urge to press on to greater things, it is impossible to reach the higher way. With this new desire, there comes a sense of need, and with the consciousness of need there comes the heart-burning cry — How? How attain to this high and noble life that God expects us to live?

There are several steps that lead to the high way of abundant living. First of all, we must have a real Christian experience. We must be born again.

It is absolutely impossible to be a Christian unless the Holy Spirit has actually entered your life. This comes only as you yield to the Word, which tells you that Christ died to save you. As you see yourself as a sinner needing a Saviour, and you confess that His blood can save you from sin and judgement, and you turn in faith to the Lord Jesus, accepting the atoning work, the Holy Spirit will enter your life. You cannot afford to live a life without the saving

blood of Christ. You must be born again.

In the second place, you must be able to truly say, "I know beyond a doubt that I am a Christian, that I am born again, that I am saved." Many Christians flounder around in their Christian life in weakness and fear. They have no power, no joy, and no peace because they are not quite sure if they are really born again. Take God's Word and discover by it if you are really born again, or go to some Christian worker for help, but don't go on not knowing. You can know. You must know. There will be no lasting peace, no joy, no power, and you will never grow in your Christian life until you do know and can say, "I know that I am born again."

In the third place, if you would grow in your Christian life, you may not allow any unconfessed sin, no matter how small, to remain in your life. It will rob you of peace. It will steal your joy. It will make you powerless to overcome temptation, and powerless to witness for Christ. It will drag you down until you are in utter despair. You cannot afford to allow any sin to remain unconfessed in your life.

To enter into this higher way, this abundant life, God asks us to yield fully to Him. Sell out to God. He wants us to tell Him, once for all, that our lives are not our own, but by virtue of the fact that He both created us and bought us with His own life blood, we belong to Him. He wants us to tell Him that He may do with our lives just as He chooses, regardless of what our own desires may be. He wants us to kneel at the foot of the cross and die—to allow self to be put to death in a full and complete surrender. Many a youth has knelt by his bedside, both longing and fearing to fully surrender to God—fearing lest God should say, "You must give up the gang, give up your love for worldly pleasure, your present social practices, or your life ambition. God may ask one or all of these things of you but you cannot afford to say no to God. With our lives in our own hands our pleasures, our joys, our ambitions will all turn to lifeless cold gray ashes.

After we yield to God His Spirit will now not only be in us but will fill us. We will be conscious that He is living within. His Word says, "He that is in you is greater than he who is in the world." We shall now be conscious of that gentle spirit prompting us to choose the right.

The next step to a deeper walk with God is a daily, hourly, momentarily yielding to the voice of His Spirit within us. Would the "I" in me desire to criticize my minister? The Spirit gently whispers, "No, he is the servant of God." I must yield to the voice of that Spirit, keep silent, or pray instead. Would my eyes read that which would not be good for my soul? The Spirit again whispers, "You are a Christian now." I must again yield. I cannot, may not read on.

A narrow life? No, a life of freedom, a carefree life, for with

the guidance of the Spirit we can go anywhere in full confidence that we will be led aright.

The spiritual growth and height to which I would attain depends on my yielding my own desires to the Spirit's voice within. We cannot afford to say no to the Spirit. The Spirit within us will give us a desire for the Word. We cannot receive that desire in any other way. The Spirit within us will cause us to think of the words of the songs that we sing and will inspire us to worship. We will be conscious of an inner response as we read or hear God's Word read. We will also feel the response when we listen to a Spirit filled message.

Many people think they can choose to accept or let alone this higher way of life, but God's Word clearly states—"if ye live after the flesh, ye shall die." Living after the flesh is simply taking our own way, fulfilling our own desires, regardless of our knowledge of the right and wrong way. We cannot afford to live after the flesh. God is calling us to the high way — the way of abundant living. God has not called some to be merely Christians and others to be Spirit-filled Christians. He has called all of us to the Spirit-filled life. I recently read this striking statement: "How many Christians there are about whom no one would ever think about saying 'What a spiritual man he is'. What a tragedy! While I meditated on the question; What does it mean to be really spiritual? God came with these searching questions.

1. If I drop a dollar in the collection basket to be seen of others when my heart desires to give only a quarter am I really spiritual?

2. If there is someone with whom I would rather not practice the ordinance of footwashing am I really spiritual?

3. If I am reverent in church with the hope of making a good impression while my mind delights in its own thoughts, am I really spiritual?

4. If I am not daily conscious of the Holy Spirit within me prompting me to do right, am I really spiritual?

5. If I am not made conscious of God by the beauty of the mountains, the sunset, and the changing seasons, am I really spiritual?

6. If I get irritable when things don't go my way, am I really spiritual?

7. If in my secret heart I would rather stay in bed or stay at home and read or rest on a Sunday morning than go to church, am I really spiritual?

8. If I cannot differ with the philosophy of another unless I get warm and feel a lack of love, am I really spiritual?

9. If I am ever rude or unkind, am I really spiritual?

10. If I don't respect the rights of others, with the result that they are made uncomfortable, am I really spiritual?

11. If I am not just as conscious about the little things as of the larger things of life, am I really spiritual?

12. If I am not spiritually warmed when I read or hear God's Word read, am I really spiritual?

13. If I am careless or indifferent about getting to Church on time, am I really spiritual?

14. If I worry about the future, am I really spiritual?

15. If I cannot admit when I am wrong, am I really spiritual?

16. If I can criticize another for his faults or for sin and yet fail to pray for him, am I really spiritual?

17. If I can lightly break a promise, am I really spiritual?

18. If I think more about the spiritual experience Christ has given me than about Christ Himself, am I really spiritual?

19. If I try to live a life before others so that they may know that I am spiritual rather than to live that life in such a way so that I may be forgotten and others may become Christ conscious, am I really spiritual?

God's Word says, "Eye hath not seen nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him" — and then, oh! the wonder of it "but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Let us go on into a deeper, fuller abundant life. If we desire God, we shall "with open face behold as in a glass the glory of the Lord, and we shall be changed into the same image from glory unto glory, even as by the Spirit of the Lord."

—Selected from Christian Monitor



"WE ARE APPOINTED THEREUNTO"

As we view the events happening in our land today, we realize there is uncertainty on every hand. Who would have guessed a year or two years ago that in such a short time there would be so many shortages as we are now experiencing? As people become aware of the scandals in our government, they are becoming more and more dissatisfied with it. According to recent polls, public confidence in American institutions has plummeted. They are beginning to cry for drastic changes.

We as Christians have certainly been blessed with religious freedom in America. Most of us do not know what it would be like not to be able to go to church or to read God's Word except in secret. We know it has not always been as it is today. Christians have suffered all kinds of torture, persecution, and even death, because of their faith in God. Even today in the Soviet Union one can be arrested simply for professing to be a Christian. If one is arrested

and will not renounce his faith in God, he may be released, but his work permit is taken away. Being unable to work he can only sit at home and watch his family slowly starve. Anyone caught assisting him suffers the same fate. We have only recently been reminded of how fast things can change, and in the light of recent events, it is certainly not inconceivable that we could experience a change in government, as well as persecution, in a short time. It is surely not our desire to scare anyone, or to be a prophet of doom. We simply desire, with the help of the Spirit, to stir up our minds so that if such should be God's will, we would not soon be shaken or offended that God would allow this to come to pass.

We have become so accustomed to our religious freedom that we take it for granted. We think of it as something that is owed to us. Or perhaps we think this is how it should be. On the contrary, the Bible very plainly teaches differently. Our blessed Lord, when He was here on earth, pointed this out. In John 15:19,20 He says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you." The apostle Paul, in 11 Tim. 3:12, says, "All that will live godly in Christ Jesus will suffer persecution." Again in 1 Thess. 3:3 he exhorts them concerning the afflictions they had suffered for Christ's sake, "No man should be moved by these afflictions: for ye yourselves know that we are appointed thereunto."

Brethren and sisters in the Lord, it is our prayer that we would not be offended if we should be called upon to suffer persecution for His sake. For Christ said in His Sermon on the Mount, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:10-12. In Rom. 5:3-5 Paul says, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Could we, as did the apostles after they were imprisoned and beaten, rejoice that we "were counted worthy to suffer shame for His name"? (Acts 5). We are instructed in Rom. 12:14 to "Bless them which persecute you: bless, and curse not."

Let us never forget that God "is above all, and through all, and in all." Christ said in John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall

have tribulation: but be of good cheer; I have overcome the world." Indeed, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.' Nay, in all these things we are more than conquerors through Him that loved us."

May we continue "serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."

—The Vindicator

Selected by Brother Willard Beam



THE PURPOSE AND PLACE OF CHURCH STANDARDS

When we think standards we think of a measure or yardstick. Is there a need for church standards? Some people say no, they are just man-made rules; they will drive people away from the Church.

The present generation is living in a time when regulation is in dispute in the world at large. The very atmosphere is charged with opposition against everything which embodies the nature of law, ordinances, commands, or statutes. The "I'll-do-as-I-please" spirit pervades the world and it is not surprising that some church people should inhale these worldly fumes. The Word of God is the standard which we want to go by.

There are principles in the Word of God to govern every area of our life and conduct. When it comes to application of the principle in our life, this is not always spelled out in the Bible. This is where the Church needs some standards to put the Word of God into effect.

Standards help members to express the principles in their lives. Any standard that makes of no effect the Word of God needs to be discarded.

The Church has been given seven ordinances to keep. The Church needs to set up standards specifying how, when, and where these shall be practiced.

Here are some principles in the Word of God: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?" (11Corinthians 6:14). The Church needs to say what constitutes the unequal yoke, as in marriage, cooperatives, labor unions, secret societies, farm organizations, etc. In 1 Timothy 2:9 we have another principle, modest apparel. The Church needs to say what constitutes modest apparel.

The Church needs to have some standards regarding the wearing of jewelry, sports, radio, television, tobacco, education, professional life, courtship practices, and many other areas. Standards will help the members in safeguarding them against the many evils of

our day.

Now the question may arise, who shall set up these standards?

Members have the privilege of bringing any concerns to the ministry. The ministry should be agreed on the matter and then present it to the congregation for further correction or discussion. Whatever it would be, it would have to be based on the Scriptures and always for the welfare of the Church. If no valid, justifiable, Scriptural reason could be presented against it, it would be adopted as a standard upon the required majority vote of the membership.

How long a list of rules or standards should we have?

We should avoid becoming bogged down with a multiplicity of rules and standards. Strive to keep a balance. We should not become ascetic or lay burdens upon people that are too heavy to bear (Matt. 23:4). Whenever we see people in danger of being led astray from any given principle of the Word, then we need something to safeguard against this.

What is the members responsibility to the standards of the Church?

Every member needs to submit to, put into practice, and give full support to the standards of the Church. When a person submits he is agreeing or saying yes to the decision of the Church.

Whose responsibility is it to see that members comply with the standards of the Church? Members have the privilege of speaking to those in the congregation who are not complying with the standards; also they may bring these concerns to the ministry. The responsibility rests with the ministry having the oversight of the congregation. Many leaders make all kinds of excuses for not taking their responsibility, but this does not excuse them. They are still responsible and need to give an account some day to the Chief Shepherd.

How long should members be let go who are unwilling to comply with the standards of the congregation of which they are members?

An attitude of rebellion dare not continue in the fellowship of the saints. "Know ye not that a little leaven leaveneth the whole lump?" This calls for disciplining with love. We need to always have the love of God in our hearts and move in the fear of God.

What is the purpose and place of Church standards?

They are for the safety of the Christian, to help him stay on the narrow way and to avoid many snares and pitfalls the devil has set to allure people from the way which leadeth to life. Standards also help to keep unity. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement" (1 Cor. 1:10).

Church standards can be illustrated like guard rails along the highway. If you keep within the confines of the guard rails on either side of the highway you have all the liberty that is good and safe. But if you start hitting the guard rails you are in for trouble. We know beyond the guard rails there is danger.

—Selected from the Christian Contender



SET ME STRAIGHT

Dear Lord, if I am out of sorts
As for Thy good I wait,
And everything disturbs me, Lord,
I pray Thee, set me straight.
Oh, set me straight when I rebel
Or some resentment know
At circumstances hard to bear,
And I don't patience show.
When I am restless or beset
By Satan's fiery dart
And I would come to Thee and find
Thy joy within my heart,
As in Thy Presence, Lord, I wait,
Forgive me, please, and set me straight.

—Helen Mary Sees



CHILDREN'S PAGE**JACOB IS CHEATED**

Gen. 29:1-30

Jacob went from Bethel where he had seen the ladder that reached unto heaven and continued on toward the city of Haran. He was searching for the home of his uncle Laban, his mother's brother. As he came near the city he came to a well covered with a large stone. There were flocks of sheep lying around waiting to be watered. The shepherds who were with the sheep were waiting till all the flocks were gathered together. The stone was large and heavy and it took several men to roll the stone off the well. Jacob asked the shepherds if they knew his uncle Laban and they said that they did, that he was well and prosperous, and that Rachel, the daughter of Laban, was just now coming to water a flock of sheep belonging to her father. It was an honor in those days for young women to care for sheep. It makes me think of the Navajo girls at the Torreon mission who take the sheep out in the morning and stay with them all day, guiding them to the best pasture and protecting them against wild animals. Jacob, with the help of the other men, rolled the great stone from the well and then he gave water to Rachel's sheep.

When Jacob met Rachel he kissed her and told her he was related to her and she ran and told her father, Laban. After Jacob lived with Laban a month Laban said, "Because you are my relative you shouldn't work for me without pay. What shall your wages be?"

During this time Jacob fell in love with Rachel and replied, "I will serve you seven years for Rachel, your younger daughter."

Jacob worked for Laban seven years and because he loved Rachel it seemed to him but a few days. And Jacob said to Laban, "Give me my wife for I have completed my time."

So Laban gathered the people together and made a great feast. When they were married the bride had a veil over her face, as the custom was, and the next morning Jacob found that Laban had given him Leah, his oldest daughter, and not Rachel.

When Jacob asked Laban about it, Laban said it was the custom in their land to marry the oldest daughter first, but if he wanted Rachel too, he must finish the week of marriage celebration and then Laban would give Jacob Rachel if he promised to work another seven years.

Jacob could see he was up against a hard bargainer but he loved Rachel so much that he gave Laban his promise. So Jacob ended up with two wives instead of one.

—Brother Rudy Cover

NEWS ITEMS

SPECIAL NOTICE

The Lord willing, Brother John Peffer will hold a revival meeting at the Marsh Creek Church, near Gettysburg. The meeting will be June 23 to 30.

The church is located approximately three miles west of Gettysburg, just off Knoxlyn Road.

—Sister Barbara Stump, Cor.

GRANDVIEW, MISSOURI

The Lord willing, the Grandview Congregation plans to have a revival meeting, beginning July 28 through August 4, 1974. Elder Hayes Reed of Modesto, California, will be the Evangelist. On Saturday, August 3, there will be services starting at 11:00 A.M., also at 2:00 P.M., with the Lovefeast and Communion in the evening.

Pray for these meetings, come and enjoy them with us.

We here at Grandview have been blessed to have those move here and received by letter in the past year. We pray that we all may be strengthened in the work of the Lord.

— Sister Bertha Jarboe, Cor.

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation plans a two week revival meeting, the Lord willing, starting September 1, 1974. Elder Paul Reed of Riner, Virginia, will be the Evangelist.

We invite all who can to come to these services.

—Sister Elizabeth Wisler, Cor.

NOTE OF THANKS

I wish to thank all who remembered me with get well cards and birthday cards for the celebration of my ninetieth birthday. Also for the prayers of so many and for the visits which are all appreciated. God's blessing to everyone.

—Mrs. Luther B. Carroll

NOTE OF THANKS

I wish to thank everyone for the visits, gifts, cards, and prayers while I was a patient at the Gettysburg Hospital.

I am home now and feeling much better. God bless each one for their kindness.

—Brother Thomas Leatherman

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BIBLE MONITOR

VOL. LII

JULY 15, 1974

NO. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GIVE US PEACE

When across the heart deep waves of sorrow
Break, as on a dry and barren shore;
When hope glistens with no bright tomorrow,
And the storm seems sweeping evermore;

When the cup of every earthly gladness
Bears no taste of the life-giving stream;
And high hopes, as though to mock our sadness,
Fade and die as in some fitful dream,

Who shall hush the weary spirit's chiding?
Who the aching void within shall fill?
Who shall whisper of a peace abiding,
And each surging billow calmly still?

Only He whose wounded heart was broken
With the bitter cross and thorny crown;
Whose dear love glad words of joy had spoken,
Who His life for us laid meekly down.

Blessed Healer, all our burdens lighten;
Give us peace, Thine own sweet peace, we pray!
Keep us near Thee till the morn shall brighten,
And all the mists and shadows flee away!

—Author Unknown

OBEDIENCE AND ITS RECOMPENCE

As in many other instances in the Word, this concerns the narrow way and the broad way—obedience and happiness or disobedience and sorrow. Thus has it been down thru the centuries. When we walk according to the will of God we have fellowship with Him.

Let us look at some of the characteristics of those who are obedient. First of all they will have no idols large or small. "Ye shall make you no idols nor graven image...." Lev. 26:1. Those who are obedient will not bow or worship the gods of this world. Of course, we know that in this age few would bow to worship an image, but the thing that comes between us and God is our idol whether possessions or whatever it may be.

Those who are obedient will have reverence for the Lord's day and the Lord's house. "Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord." Lev. 26:2. Do we enter the sanctuary quietly? After services are over, do we visit about the mundane things of life? Then, too, the obedient will not turn His house into a game room, a restaurant, or a movie house.

Those who love the Lord walk in His statutes (permanent rule) and not in their own light or in their own righteousness. In Lev. 9:24, we read of fire coming out before the Lord and consuming the burnt offering by which God was giving His approval. But in Lev. 10:1, we read of Nadab and Abihu, Aaron's sons, offering strange fire for which they died. So we see God expects us to keep His statutes and commandments. Lev. 26:3.

Then if we are obedient we may expect God's blessing upon us. "Then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." Lev. 26:4,5. Contained in this Scripture is the thought of fruitfulness, which in turn depends on our relationship with God. God has been so very gracious to us even though many people of our nation have turned aside from Him. God has often chastised nations by merely withholding rain or by other means. One high government official recently stated that it is almost impossible to have a crop failure in this country. Yet we know God is all powerful and can use any method He may choose to open the eyes of men to their dependance on Him.

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land." Lev. 26:6. Nearly all desire peace and rest, but not all are willing to pay the price that they may have that peace and rest. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is

the good way, and walk therein and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. So we see the secret of peace and rest is to be obedient unto God's will. Jesus Himself said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. Let us make the Lord our Shepherd and we shall not want.

Verse 6 also speaks of evil beasts in the land. In 11 Kings 25, we read because of the sins of Israel God removed them from the land and the king of Assyria imported people to replace Israel. This strange people didn't fear God so He sent lions among them to slay some of the people. Now we do not have lions in our land today, but we do have many sins displeasing to God which can bring about death, natural and spiritual, in the land as surely as did the lions. There is adultery, fornication, wickedness, also intoxicants, pride, lovers of pleasure etc., which all are but evidence of man's corrupt nature.

In verses 7 and 8 we find that God will help rout the enemy if nations observe His laws. "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." Gideon was a good example of this with his 300 men who by the help of God routed the Midianites. I believe there is an Unseen Hand that guides the destiny of men and nations. Surely God has been lenient, possibly because of the principles upon which this nation was founded. Many came to these shores seeking religious freedom to worship according to conscience.

By verse 9 we understand that God will have respect unto His people. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Peter 3:12. What a wonderful verse! To think

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To think the Lord watches over the righteous and hears our prayers. It pays to serve Jesus each step of the way. It pays to be obedient unto Him. "What then shall we say to these things? If God be for us, who can be against us?"



DRIFTING

One of the definitions Webster gives of drifting is, "going along without knowing or caring where one is going." A good example of that definition in the natural life would be a man in a boat going downstream, not making any effort to control his boat, and perfectly at ease as to wherever he may go or in what condition he might arrive.

I wish to use as a text part of Amos 6:1, namely, "Woe to them that are at ease in Zion."

The literal translation of this phrase simply means that trouble and sorrow await those who are careless about their soul's salvation and yet they feel secure in the Rock of their salvation. The Bible gives much warning to those who once made a covenant with God and have broken it. Much warning is given by the Apostles and Jesus Himself in continuing in His Word and remaining true and faithful until death.

There is a vast difference in the safety of a ship that is anchored than one which is adrift. The anchored ship is safe. A ship which is adrift is left to the mercy of the elements.

Spiritually speaking, to save our soul we must be anchored to the Rock, Christ Jesus. We must be steadfast and sure. We are admonished in Ephesians 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

One who is tossed to and fro and carried about by every wind of doctrine is not anchored but is certainly drifting. When church members drift they are not getting nearer to God and Christ but are gradually and surely getting farther away. They are becoming very careless about their soul. They are losing interest in the church in which they once believed. They violate their vows made to God and the Church. They accept and give their consent to practices in Christendom which they once condemned. They accept as acceptable to God practices which the Word strictly forbids, and God will not accept. One who drifts with the tide goes faster and faster, and further and further from the place of beginning. No wonder the Word warns against such that are tossed to and fro!

God's Word is the same Word that our foreparents believed in and lived by. His Word changes not. The same Word our forepar-

ents lived by we should live by. This is sound logic because the same Word will judge our foreparents as well as ourselves. John 12:48, "...The word that I have spoken, the same shall judge him in the last day."

One who would be faithful unto his Lord and the Church certainly can recognize the signs of the times. The most shortsighted individual cannot help but see Christendom drifting farther and farther into the world and the world drifting into the Church. There is an intermingling of the world and the Church that ought not to be. One cannot serve God and serve mammon at the same time. Look which way you will, this drifting away from God's Word is making itself manifest.

Bear in mind that when we think in terms of the Church we are thinking of a called out people. People who have separated themselves from the world. Through the drifting process these same called out people are slowly but surely drifting back into the world.

The Church is designed for the true worship of God. Its mission is to proclaim the true Gospel to a lost and dying people. Its mission is to spread the Gospel, to bring sinners to repentance, and to guide the souls of men to the Eternal Shore.

Christ is our Pilot and the Bible our Compass. If we follow the two we will not drift from our true course. The Bible will never mislead and Christ will not pilot us in the wrong direction. It is when we are not willing to follow that we start the drifting process.

Christendom is drifting fast when churches rely more on a social religion than they rely on the leadership of the Holy Spirit. Amusements are replacing the preaching of the Word in many places.

Whenever the social program of a church is better attended than the worship service, that church is adrift. I have had pointed out to me that in building these new and ultra-modern church edifices the social rooms cover more footage of floor space than the sanctuary in many instances. That is not pleasing to our Lord. He cleansed the temple at Jerusalem of many things that are very prevalent in many churches today. They have drifted from true worship to suppers, bake sales, style shows, and other forms of money raising entertainments.

Through this definite drift the Church has gradually toned down her testimony against sin. She has drifted from the Spiritual to the secular. It is a fact that leaders of such organizations think God is pleased with such programs and seemingly are at ease in Zion, apparently not aware of the woe that will surely be pronounced upon them.

The Devil is deceiving many by causing them to think and believe that entertainment is the way to get people to come into the Church. God never intended such a program. Jesus, dying on the

old rugged Cross, was not dying to provide entertainment. He was dying for the atonement of your sins and my sins.

Worshipping God acceptably is a sacred, solemn and serious matter. True worship for the benefit of the soul has drifted to the entertaining of the carnal side of life.

In establishing offices in the Church we have these words, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We find no mention anywhere in the sacred Word of an entertainment committee. The Holy Spirit did not prompt any Bible writer to mention any such office. Such committees are the result of the drift away from the true Word. Our true and sincere worship is to be a "sweet savor unto God" and not a stench in His nostrils.

The early evangelists had boundless confidence in the power of the Gospel. They used no other means to convict men of their sins.

The charge brought against the early Apostles by the members of the Council was, "Ye have filled Jerusalem with your doctrine." There is no danger of such a charge being brought against modern preachers today. They do not preach sound doctrine. They have drifted from sound doctrine to preaching the commandments of men. Matt. 15:9.

When scattered by persecution the early disciples "went everywhere preaching the Word."

When the call came to the Apostle Paul to come over into Macedonia to help, he accepted the call to come and preach the Gospel unto them. He went and he preached and souls were saved.

His earnest, spirit-filled preaching brought the cry, "These that have turned the world upside down are come hither also." The big difference in then and now is that the world is turning the Church upside down.

May we as a Dunkard Church repudiate the modern trend. May we be careful not to drift from our polity. May we not be at ease in Zion. May we rigidly and determinedly work upstream, rather than downstream.

It is my firm belief that many so-called churches are in the same condition that Samson was after Delilah enticed him. "And he wist not that the Lord was departed from him." I believe it is possible to drift so far from the true Word that the Spirit departs and no longer strives.

When a body of believers drifts from her true moorings it becomes no wonder if the Holy Ghost, grieved and insulted, withdraws His presence. "What concord hath Christ with Belial, ... and what agreement hath the temple of God with idols?"

A church adrift and a ship adrift are headed for destruction.

I firmly believe that the Lord will not tarry much longer. I do not believe that anyone accepting any belief other than the Word will be saved. I do not believe that we can drift with the multitude. If we do, then we are not ready for His coming.

I pray our beloved Church will hold the fort against the wiles of the Devil. I pray she will not be swept away with the worldly tide. I pray she will make herself ready for the coming of the Bridegroom.

Let's stay ready, Christian Pilgrim,
For the coming of the Lord,
For we don't know just the minute
He'll return with His reward.
For His faithful saints and servants
That are watching night and day,
Longing for the life so blessed
That shall never pass away.
Yes, He's coming, surely coming,
For His Bride upon the earth
That has robed herself in garments
That are wondrous in their worth.
Garments washed so pure and holy,
In His blood that sanctifies,
And that makes us fit for Heaven,
That sweet home beyond the skies.
Let us keep our deep affection
Set on holy things above,
Lest the world and her attractions
Rob our hearts of Godly love,
That would cause the pearly portals
To outclose our precious souls,
And remorse would be our portion
While the age eternal rolls.
It should be our aim and purpose,
Yes, the purpose that's supreme,
To be found where God would have us
Going up salvation's stream,
Helping others pull in earnest
With their hands upon the oars,
And their prayers and faith ascending
Up to Heaven's glory shores.

—Bro. Paul R. Myers, Box 117,
Greentown, Ohio 44630



If you are UNKIND, you are the WRONG KIND!

TWO DOORS

We find recorded in God's Word much about entrance into the building or the kingdom which is called a door. We know that the door is necessary to any building. As we emerge from one year into another we wish to call the first door opportunity. How do you feel when someone knocks on your door? A pleasant visit of a loved one, or perhaps good news of honor or fortune, may this opportunity come to you this year.

Jesus said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Opportunities are the offers of God. Heaven gives us enough when it gives us opportunity. Many do with opportunity as children do at the seashore; they fill their little hands with sand, then let the grains fall through one by one, till they are all gone. Now is the day of salvation. The door opens to those who have the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his," Rom. 8:9. The Spirit of Christ is a call to support the weak, unfortunate, hungry, naked, sick. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. 6:10.

In John 10:9, Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." There is only one door to this building or kingdom for us to enter in and be saved. There is eternal security for our souls. There is liberty and contentment there, for he shall go in and out and find pasture. The door to salvation through Christ is open and the invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Mat. 11:28.

The second door that we wish to speak of is the door of despair. Our thoughts carry us to the parable of the ten virgins which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil in them. The opportunity to go in to meet the bridegroom came when they were unprepared. They had no oil in their lamps. "While they went to buy the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. Afterward came also other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you I know you not." How disappointing and heartbreaking to find all their expectations of great joy and desire to go into the marriage feast, come to naught! Oh, the sadness and remorse and despair to find the door shut. Can you imagine a more hopeless condition, to look upon a closed door that no man openeth?

Could we retrace our steps and be prepared? The sin of neglect will cause many in that day to suffer the pangs of a burning conscience, a remembrance of the duties we failed to perform. Many souls

today mean well and feel satisfied with their condition, but fail to think for themselves. Self-justification and satisfaction cannot be trusted; God said through the prophet, "Woe to them that are at ease in Zion. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil," Eccl. 12:14. The door was shut, an awful statement to those who are not ready. But eternal bliss and contentment is for all those who are prepared to meet the Bridegroom.

—Bro. L. A. Shumake
From May 15, 1954 Bible Monitor



AS ONE MAN

May this article lead our readers to meditation around Ezra, chapter one, and the children of Israel. About the year 900 B.C., the children of Israel were well established in their kingdom and the Chaldeans were becoming a world power in the northeast of Palestine, around the Euphrates river, with their headquarters at Babylon. As time went on they attacked the Israelites several times and on several occasions exacted a tribute from them. However the Israelites soon rebelled and were relieved of tax.

Finally Nebuchadnezzar, the ruler of the Chaldeans, determined to utterly destroy Jerusalem. No doubt he had heard of the division of Israel and that the ten tribes to the north had rebelled from Judah and Benjamin, as he had attacked both groups on several occasions.

In the year 606 B.C., Nebuchadnezzar utterly destroyed Jerusalem, took all the able and healthy of the Hebrews captive and all the valuable possessions he could find back to Babylon. He even took many valuable vessels from the temple for the temples of his heathen gods. The prophet tells us why such destruction was permitted at Jerusalem— "because ye have not heard my words" (God's words).

The children of Israel were living in Babylon as a conquered nation, with no temple, no altar, and often ridiculed if they sang psalms. However they were not in slavery as they had been in Egypt. Some Israelites had attained high offices in Babylon, but most of them had kept their religion and they longed to return to Jerusalem. The Prophet had carefully predicted their return in Jer. 25:12, "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation."

Wars among nations continued and about 536 B.C., Cyrus, King of Persia, conquered Babylon. Miraculously, the new king recognized the God of Heaven at Jerusalem and made a decree. All

the Israelites, who wished, could return to Jerusalem and rebuild their worship and even take along such things as would be necessary for their journey. He even brought forth the valuable vessels and items of silver and gold, captured by Nebuchadnezzar and held in the king's treasury for expenses. Psalm 126 gives us a picture of the rejoicing that was among God's people.

Although it was about 600 miles back to Jerusalem, many volunteers prepared for the journey, especially of the tribes of Judah and Benjamin. After seventy years the Israelites had increased in number and 42360 Jews and 7337 servants and maids returned, more in number than those taken into captivity. Their leader was Zerubbabel, a direct descendant of King David. This Hebrew name means a stranger in Babylon; he also had a Chaldean name, Sheshbazzar (joy in tribulation). This journey later took Ezra four months and no doubt about the same time for this group.

Ezra 3:1 gives us our subject, "the people gathered themselves together as one man to Jerusalem." If you read all of the book of Ezra you will find many of the problems they had in rebuilding Jerusalem and the temple. No doubt they never would have survived, much less completed the task before them if they had not worked together as one man. Another Scripture tells us "they had a mind to work." Could we not take a lesson from our text and be determined to work together more "as one man," that the Lord's work might be done? No doubt we have all experienced, even in our temporal life, that the great problem is to get people to work together. This meditation on the subject proves that if we work together with the Lord and according to His Word astonishing things can be done.

After about 80 years the debris at Jerusalem was cleaned up; the walls of the city were rebuilt, and the temple was rebuilt and dedicated. However much sin and intermarrying had crept in among the Israelites. Ezra, the scribe, a direct descendant of Aaron, now came to Jerusalem from among the captives in Babylon. He finished re-establishing the Jewish worship and returning the morality of the Israelites back to God's instructions. Thus as one man, God's people were again back in the worship of Jehovah and established in the Jewish religion.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself of these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." II Tim. 2:19-21.

—Bro. Howard J. Surbey
749 W. King St.
Littlestown, Pa. 17340

CHILDREN'S PAGE

GOD BLESSES JACOB

Gen. 30:1-43

After Jacob had eleven sons and one daughter he said to Laban, "Send me away that I may go to my own place and country. Give me my wives and my children for whom I have served."

And Laban said, "If I have found favor in your sight, stay: for I have learned by experience the Lord has blessed me for your sake. Tell me what I owe you and I will give it."

Now Jacob was a bargainer and so was Laban. Jacob said to Laban, "You don't need to give me anything. If you do this one thing for me, I will again feed and keep your flock. I will go through your herd and remove all the speckled and spotted sheep and all the brown from among the lambs and the speckled among the goats and you can keep them. I will take care of the solid colored ones and at the end of a certain time the ones that they bear that are spotted or speckled or brown will be mine. All the rest will be yours."

So they divided the flock and Laban sent all the spotted and speckled and brown colored away with his sons. By taking away the ones that were to be like Jacob's share, Laban thought there couldn't possibly be very many odd colored ones born to the solid colored animals—just another good bargain. But Jacob knew different. He had taken care of Laban's sheep for many years and he had God's promise that God would bless him. With all the skill as a keeper of sheep and goats, Jacob began to make his part of the bargain prosper. And God was with him. The sheep and goats had lambs and kids that were spotted and speckled and brown. Jacob put these by themselves and they in turn produced more of their own kind. I don't know how long Jacob took care of Laban's flocks in this way but the result was that Jacob had most of the sheep and goats for himself and also his were much stronger. I suppose by trading a part of the stock that belonged to him he came to own camels and donkeys which he needed when the time came for him to leave.

The Bible says of Jacob, "And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels and asses."

God had certainly blessed Jacob.

—Brother Rudy Cover



Pray as if everything depends on God, then work as if everything depends on you!

We stumble over pebbles, not mountains!

NEWS ITEMS

HELP NEEDED — REQUEST APPROVED

Mt. Hope Dunkard Brethren Church Home Inc., District One received State approval and was opened June 2, 1969. During these five years, it has maintained a high degree of creditability. It is rated as a "Skilled Non-profit Home for the Aging."

Because of a number of fires in homes where lives were lost, a law, the Federal Life Safety Code has been enacted. Most homes for the aging do not meet this code.

On behalf of the Mt. Hope Trustee Board, which received a letter from the State Department of Labor and Industry, listing deficiencies which must be corrected and additional changes in the church building at an estimated expense of \$125,000.

General Conference of 1974 was asked to approve a plan which would request each congregation of the Brotherhood, Districts One, Two, Three, and Four, to take a free-will offering to be sent to the Home, to be used toward defraying this unexpected emergency. Homes must meet the emergency, correct the deficiencies, or close.

The Delegate Body of General Conference approved this request and authorized Mt. Hope's Trustee Board to so advise the Congregations.

At a recent meeting of the Trustee Board it was decided to request this free-will offering during the months of August and September, while corrections are being made. Other ways of helping the Home financially are - a gift, an annuity, and a loan. Write the Secretary for information. Checks can be made payable to Dunkard Brethren Church Home, and sent to the following address:

Mt. Hope Dunkard Brethren Church Home, Inc.

R.3, Manheim, Pa. 17545

—Ray. S. Shank, Secretary
Trustee Board
D. B. Church, Inc.

DALLAS CENTER, IOWA

The Lord willing, the Dallas Center Congregation will hold revival meetings from August 11 through August 25, 1974. Our speaker is to be Elder James Kegerreis of Richland, Pennsylvania.

Services will begin at 10:45 A. M. on Saturday, August 24. There will be afternoon services and Lovefeast in the evening at 7:30. All day services on Sunday, August 25.

We invite your attendance and request your prayers.

"O come let us worship and bow down: let us kneel before the Lord our maker." Psalm 95:6.

—Sister Juanita Reed, Cor.

SWALLOW FALLS, MARYLAND

The Lord willing, the Swallow Falls Congregation plans a revival August 18 through August 25. Elder Frank Shaffer of Waynesboro, Pennsylvania has consented to be our evangelist. Lovefeast services will be on Saturday, August 24, beginning at 2:30 P.M. Come.

— Sister Ruth M. Snyder, Cor.

CLEARVILLE, PA.

The Lord willing, a one week series of meetings will be held at Ward's church south of Clearville, Pa. The evangelist will be brother David Kegerreis. These meetings will begin Sunday, July 21 to July 28. Basket dinner at the Church on the 28th. All are invited to these meetings.

SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation is looking forward to revival meetings starting August 4 to August 18. Bro. David Kegerreis will be the evangelist. All are invited to attend these meetings. Pray and come.

— Sister Fern Ness, Cor.

OBITUARIES

NELLIE MAE TATE

Was born September 7, 1891, to Henry and Elizabeth (Hemby) Roesch, near Quinter, Kansas, and passed away on June 7, 1974, at the age of 82 years and 9 months.

At the age of three, she moved with her parents to Girard, Ill. On January 1, 1913, she was united in marriage to Chester Tate and to this union was born one son and four daughters. In 1925 the family moved to Williams county, Ohio, where she spent the remaining years of her life. The past two years the couple made their home with their daughters.

Early in life she made peace with her Lord and was baptized. She was a member of the Pleasant Ridge Dunkard Brethren Church but because of ill health she had been unable to attend services for the past several years.

Preceding her in death was her son, Donald; and a brother, Fred.

She is survived by her husband; four daughters, Mrs. Vern (Dortha) Hostetler of Montpelier, Ohio, Mrs. Clifford (Marcella) St. John of Stryker, Ohio, Mrs. Claude (Melba) Flory, and Mrs. Edwin (Clara) St. John of Pioneer, Ohio; one sister, Mrs. Pearl Miller of Bryan, Ohio; one brother, Leroy Roesch of Laverne, California; fifteen grandchildren; eleven great-grandchildren; and nieces and nephews.

Funeral services were conducted from the Pleasant Ridge Dunkard Brethren Church on Monday, June 10, with Elder Harley Rush officiating, assisted by Elder Dean St. John. Burial was in the Shiffler Cemetery.

HENRY WILSON REED

Was born February 17, 1894, near Renick, West Virginia, in Pocahontas County, to Creed and Martha Cansada (Darnell) Reed. Saturday evening, June 15, 1974, he departed this life at 8:20 P.M. in LaHarpe Hospital where he had been a patient for two weeks.

The family moved to Illinois in 1904, where Henry spent most of his life working on farms in the area of Fountain Green, Disco, and LaHarpe.

In 1915 he married Grace Seward of Ft. Green, Illinois. To them was born one son, Harold William. Grace died in 1918.

On February 16, 1920, he was united in marriage to Frances Melvin. To this union were born four children, James, Lillian (Mrs. William Crabill), Lewis, and Joan (Mrs. Gerald Greenman). Frances passed away on June 30, 1964.

On January 1, 1966, Henry and Alice V. Harmon of Industry, were married, spending their years together in LaHarpe.

Henry was a faithful, active member of the Dunkard Brethren Church.

Surviving are the wife Alice; two sons, Harold of LaHarpe, Illinois, and Lewis of Burlington, Iowa; two daughters, Mrs. William Crabill of LaHarpe, Illinois, and Mrs. Gerald Greenman of Wheeling, Illinois; two brothers, Sherman, of Dallas Center, Iowa, and Charles of Lomax, Illinois; one sister, Mrs. Martha Allen of LaHarpe; fifteen grandchildren; and five great-grandchildren. He was preceded in death by one son, James of Bloomington, Illinois; three brothers; two sisters; one half brother; and one half sister.

Funeral services were conducted on Tuesday, June 18, at 1:00 P.M., at Banks and Beals Funeral Home, LaHarpe, by Elder Harley Rush, assisted by Elder George Replogle. Interment in the LaHarpe Cemetery nearby.

DOROTHY CASSEL BEERY

Was born on January 31, 1900, near Bradford, Ohio, and departed this life June 16, 1974, at the age of 74 years.

She was baptized into the Church of the Brethren in 1913, later transferring her membership to the Dunkard Brethren Church in 1927, being a charter member.

On February 15, 1919, she was united in marriage to Ezra Beery, who survives.

Also surviving are two daughters, Mrs. Paul (Esther) Blocher, and Mrs. Paul (Mary) Stump, both of R.1, Union, Ohio; two bro-

thers, Raymond Cassel of Phillipsburg, Ohio, and Enos Cassel of Clayton, Ohio; and nine grandchildren.

Funeral services were conducted Wednesday, June 19, 1974, 2:00 P.M., at the Englewood Dunkard Brethren Church, with Elders Melvin Roesch and Edward Johnson of Wauseon, Ohio, officiating, and with Elder Dean St. John as song leader.



God's grace accepted is God's peace experienced!

If your spirit is grateful and humble, then your tongue will not constantly grumble.

Worry is the advance interest we pay on taxing troubles that seldom come due!

The world crowns success, but God crowns faithfulness!

You can best judge a man's character by observing the company he keeps.



ADULT SUNDAY SCHOOL LESSONS FOR AUGUST, 1974

Aug. 4 — "Until Seventy Times Seven." Mat. 18:15-35

Aug. 11 — "What Therefore God Hath Joined Together Let No Man Put Asunder." Mat. 19:1-12

Aug. 18 — "If Thou Wilt Be Perfect." Mat. 19:13-30

Aug. 25 — "The Last Shall be First and the First Last." Mat. 20:1-16

QUESTIONS:

- (1) If your brother should trespass against you, what is the correct thing to do? Mat. 18:15
- (2) How often should you forgive a brother who sins against you? Mat. 18:22
- (3) Why did Moses give the children of Israel the right to divorce their wives? Mat. 19:8
- (4) What did Jesus tell the rich young man who wanted to have eternal life? Mat. 19:21
- (5) Why do you think it was necessary for this young man to give away all his possessions?
- (6) Is it right for Jesus to pay more than he agreed to some and only just what he agreed to others? Mat. 20:15

DAILY DEVOTIONS FOR AUGUST, 1974

CHOOSING, CHOSEN

Memory Verse, Isa. 43:10

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Thurs. 1—Isa. 43:1-28

Fri. 2—Isa. 44:1-28

Sat. 3—Isa. 48:1-22

Memory Verse, Matt. 12:18

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles.

Sun. 4—Isa. 49:1-26

Mon. 5—Isa. 56:1-12

Tues. 6—Isa. 58:1-14

Wed. 7—Isa. 65:1-25

Thurs. 8—Isa. 66:1-24

Fri. 9—Jer. 8:1-22

Sat. 10—Jer. 33:1-26

Memory Verse, Matt. 22:14

For many are called, but few are chosen.

Sun. 11—Ezek. 20:1-31

Mon. 12—Hag. 2:1-23

Tues. 13—Zech. 1:1-21

Wed. 14—Zech. 2:1-13

Thurs. 15—Zech. 3:1-10

Fri. 16—Matt. 12:1-21

Sat. 17—Matt. 20:1-28

Memory Verse, Luke 10:42

But one thing is needful: and Mary hath chosen that good part, which shall not

be taken away from her.

Sun. 18—Matt. 22:1-22

Mon. 19—Mark 13:1-23

Tues. 20—Luke 6:1-26

Wed. 21—Luke 10:21-41

Thurs. 22—Luke 14:1-24

Fri. 23—Luke 23:13-38

Sat. 24—John 6:35-71

Memory Verse, John 15:16

Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye ask of the Father in my name, he may give it you.

Sun. 25—John 13:1-30

Mon. 26—John 15:1-27

Tues. 27—Acts 1:1-26

Wed. 28—Acts 6:1-15

Thurs. 29—Acts 9:1-20

Fri. 30—Acts 10:24-48

Sat. 31—Acts 15:22-41

Memory Verses, Acts 6:5

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

Acts 9:15

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

BIBLE MONITOR

VOL. LII

AUGUST 1, 1974

NO. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

I THANK THEE LORD

I thank Thee, Lord, for mine unanswered prayers,
Unanswered save Thy quiet, kindly "Nay",
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depth I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasures of pain,
And in the moans and groans my heart oft found
Thy Christ again.

I wanted wealth: 'twas not the better part,
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of heart,
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,
And for Thy Word, the quiet, kindly "Nay".
'Twas Thy withholding lightened all my cares
That blessed day.

— Anonymous

WHAT IS OUR GOSPEL?

Many gospels are being preached today. The Bible has at least four Gospels, according to Matthew, Mark, Luke, and John, but they all agree. What is the gospel according to us?

The apostles all preached the same thing. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ," Acts 5:42. In the Apostle Paul's charge to Timothy he directed him to "Preach the word; be instant in season, out of season; reprove rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." II Tim. 4:2-5.

God so loved the world that He sent His Son that whosoever believeth in Him should not perish, but have everlasting life. The Apostle Paul then faithfully delivered that which he received—Christ died for our sins, was buried, rose again and that the dead shall be raised incorruptible and be changed according to I Cor. 15:3,4,52.

I firmly believe the advancement of technology in the world today is a cause for a lack of faith in Almighty God. In the scientific atmosphere of the day, reinforced by major accomplishments, men tend to trust in themselves. But the Bible says, "It is better to trust in the Lord than to put confidence in man," Psalms 118:8.

Many gospels are being preached today, one of which is the social gospel. As I understand, the social gospel teaches that God is the Father of all mankind, therefore all men are brothers and the cure for the world's ills is social and political reform, racial integration, disarmament, world peace, but Christ is not mentioned.

The social gospel teaches evolution and ignores the fall of man. The Bible says, "And God said, Let us make man in our image, after our likeness..." Gen. 1:26. The Bible says, "For all have sinned and come short of the glory of God..." Rom. 3:23. Many claim that man is getting better and better and that it is our duty to give him a boost. But the Word says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:5,6.

The social gospel teaches that the church will convert the world. The Greek word for church literally means "called-out". God is the God of the remnant. The Church's task is to preach salvation to all men, to offer eternal life thru Christ and to gather the rem-

nant. It is not the Church's task to bring the world to Christ, but Christ to the world.

The social gospel declares that all men are the children of God. The Bible says, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50. The fatherhood of God and the brotherhood of man is a false supposition. If it were true, then all are inherently good. If all are inherently good, then there is no kingdom of evil, no Devil and no hell. If these things were true then there would be no need of regeneration, but merely an awakening of one's potential. If these things were true then sin is not a personal evil, but a social evil.

The social gospel desires unity of all faiths. Surely, in the end time there will be a trend toward coming together, especially in the fields of religion and politics. In this we are reminded of the tower of Babel in which God found it necessary to confuse their tongues and scatter them abroad. Let us remember that cooperation is the shortest road to compromise. Our only hope is in the return of Christ.



"We cannot pray the Lord's Prayer, and even once say I... We cannot pray the Lord's Prayer and even once say My ... Nor can we say the Lord's Prayer and not pray for another; for when we ask for daily bread, we must include our brother ... Certainly, others are included, in each and every plea; from the beginning to the end of it It does not once say me.

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JESUS

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance," Matt. 9:12-13.

We have dealt with His ministry to the sick in body, and are aware of the multitudes of people that He healed. This brings a question, as to why Jesus took so much interest in the healing of the body. Maybe He was trying to show us how much sin has a part in sickness, for Jesus said to the man who had the palsy, "Son be of good cheer; thy sins be forgiven thee." Because of this He was accused of blasphemy. Jesus then answered, "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Matt. 9:5. With either phrase the man would have walked.

There were two things here that Jesus wanted them to know. First, "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house," Matt. 9:6. Second, "But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous but sinners to repentance," Matt. 9:13. He had power to forgive sins, and He came to call sinners to repentance. So which physician do you want? One to keep your body healthy or He who keeps your soul healthy?

Did you notice, Jesus said I came to call sinners to repentance? Sinners have to be called to repentance. Wouldn't it be wonderful if we could just pick up our sinner friends and carry them to Jesus for forgiveness of their sins, so that their souls could be made clean? But without a call to repentance this cannot be done. No, not until you are sorry for your sins and come to Him will He heal your soul. Listen to Him call, "Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. 11:28-30. He promises to give us rest if we come.

Jesus also gives us another lesson on how He calls, and how we make excuses. "Then said he unto him, A certain man made a great supper and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Luke 14:16-20. Because of these ex-

cuses what did Jesus say? "For I say unto you, That none of those men which were bidden shall taste of my supper," Luke 14:24.

Jesus the great physician bids you come. What's your excuse? He wants to help you for He said, "The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke 4:18. In this verse we see He was sent to heal the brokenhearted, and yet we have so many brokenhearted folks that don't know what to do or where to turn, yet they won't come that they might be healed.

We are told He came to preach deliverance. Yes, He came to deliver our hearts from the power of the devil, and the devil wants to stay in our hearts. That is why we have broken hearts, troubled hearts, and those who are sad and sick. No, the devil doesn't want you to come. But the Physician can take him out of your heart. "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits and they come out," Luke 4:33-36.

Yes, Jesus came to call sinners to repentance, and there is no heart but what He can heal, and He is calling you. Yes, you!

— Brother H. Edward Johnson

R.5, Box 76, Wauseon, Ohio 43567



CHRISTIAN ECONOMICS

The relation of the Christian to economics has always been a matter of concern to the true Christian who is trying to be true to the Lord and obedient to His will and eternal purposes.

The distribution of the wealth of the world has not been left to our choosing, neither were we privileged to choose our place of birth, nor our future life to the fullest extent until we reached the age of maturity.

The distribution of the wealth of the world is mostly confined to a relatively small area of the world. The countries of Western Europe, the Scandinavian countries, and the North American continent have by far the largest per capita income of the whole world;

and we find ourselves having been born and living in one of these wealthy areas of the world. As was mentioned before, this wealth distribution and our relationship have not been of our own choosing. The Lord has seen fit to place us in those circumstances.

Those of us of more advanced age have seen several pronounced economic changes in our own life span. The writer can remember the pre-World War II affluence in a measure comparable to the present rising trends of prosperity and affluence. We have also faced the depression of the "hungry thirties" with economic growth coming to a standstill and slipping back with great losses entailed by those who had many possessions.

Certainly no one will deny the fact of a recuperation and rapid advance in the economy and living standards in the last thirty years. We have now reached a stage of almost unparalleled prosperity with little exception among our people anywhere. There may be various stages of difference in differing localities, but there are no real hardships or deprivations of any great extent anywhere in our countries.

The question now is, how do we respond to the situation in which we find ourselves and what disposition do we make of it? There seem to be several schools of thought in relation to this. And we would like to explore them within the context of the Word.

There are some who would project the thinking that to be associated with the affluence of our present society is a sin and we should steer clear of all of its implications. This seems to be a rather unrealistic approach. Should the person who finds himself in a high-wage community move to a low-wage community because of the higher wage? Is not a valid Christian testimony needed in each? Should we stop raising hogs and cattle because the price has advanced to the place that such economic endeavor becomes profitable? Certainly the answer to each would be no. Neither should we relocate to take advantage of every advance or decline in economics.

The greatest danger we all face is that we do not apply situation ethics to any circumstances in which the Lord has placed us. Situation ethics would mean that we may glory and become self-sufficient in being in a lucrative position or fret and become dissatisfied with our lot if it is not comparable with someone else's lot.

Coveteousness is a sin classified in the Scriptures with adultery and fornication and is as real and devastating as either of these in the final analysis.

The inflationary economy may call for a program enlarged beyond the investment or returns of our grandfather's day but may bring little more solid returns. Our judgements of our brethren may be ill-founded if we could evaluate the total program and net results.

The Bible gives us solid and sound principles on which to base our program of economics. Legal barter is entirely Scriptural if it is carried out in a Biblical way with sound motives. The wrong of it would be in dishonesty, covetousness, and wrong motives.

The Bible teaches that it is hard for a rich man to enter into heaven and yet nowhere teaches that it is sin to have this world's goods. Too often though Proverbs 18:11 is true: "The rich man's wealth is his strong city, and as a high wall in his own conceit." "There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt" (Ecclesiastes 5:13). "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (Timothy 6:17). This is not the carnal enjoyment of this world but the enjoyment of the spiritual man who commits all to God and fulfills His will in all things.

Whether blessed by material gain or deprived of it, we need to realize the hand of God over us all to bring His sons to glory by whatever means He may employ for our benefit.

It is certainly the will of God for some to have a lesser amount of material gain than others and we should be satisfied in this also. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Timothy 6:6-8).

In conclusion, we must find God's will for us in practical Scriptural economics, whether in an affluent situation or in a situation of poverty. Those who are biased against possession of this world's goods should "walk in love". Our judgements of our brother should be based on sound facts according to the Word rather than on the basis of personal bias, which is always wrong if it is the result of carnal appraisal.

Whether rich or poor, each of us should be fully committed to be followers of the Lord Jesus Christ and bring glory to His Name.

Proverbs says, "Give me neither poverty nor riches."

— Selected from Christian Contender



If every person in the world had adequate food, housing, income: If all men were equal: If every possible social evil and injustice were done away with, men would still need: Jesus Christ.

The Christian that allows himself everything that is permitted is very near to that which is forbidden.

HISTORY OF INSTRUMENTAL MUSIC

I would like to bring to the attention of the reader the history of instrumental music, and what the different leaders in the church at different times had to say about it.

The New Testament is not silent on church music. Singing is commanded by the apostles, and nowhere is mechanical music used. Heb. 13:15 tells us how to praise God, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." When the Word of God tells us specifically how to do a thing, that eliminates all other ways of doing that thing. When the Word tells us how to make music, and that by the sacrifice of our lips, to me that eliminates musical instruments in the worship of God.

Musical instruments were not used in the New Testament Church. This fact is testified by historians, authorities on church music, and standard encyclopedias in addition to evidence set forth in the New Testament.

I will quote a few—McClintock and Strong: "The Greek word "Psallo" is applied among Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church" (Vol. VIII, p. 739).

Dr. F. L. Ritter: "It was, however, purely vocal" (History of Music from the Christian Era to the Present Time, p. 28).

Schaff-Herzog: "It is questionable whether, as used in the New Testament, "Psallo" means more than to sing. The absence of instrumental music from the church for some centuries after the apostles and the sentiment regarding it which pervades the writings of the fathers are unaccountable, if in the apostolic church such music was used" (Encyclopedia, Vol. III, p. 1961).

This is a sample of the evidence which proves beyond a doubt that the music of the early church was purely vocal. In the face of the New Testament command to use vocal music in worship, and the historical fact this was the only kind of music that was used, to depart from the New Testament use of vocal music is a departure from the faith set forth by the apostles. This is a strong statement, but the facts prove the case. To be safe, why not use the music of the New Testament?

Those who seek justification for the use of instrumental music in worship by appealing to the Greek word psallo, assume that playing on instruments of music is inherent in the meaning of the word.

The word psallo occurs five times in the New Testament. Without any exceptions, all the standard translations, King James, English Revised, American Standard, and Douey render psallo as "sing, sing psalms, sing praise, make melody." In not a single one

of these versions is the word translated as meaning to perform on mechanical instruments of music.

The men who gave us these versions, both standard and modern, are among the world's most competent Greek scholars. If playing on mechanical instruments of music is expressed in the meaning of the word psallo, as it is used by the New Testament writers, is it not strange that these translators failed to render it as meaning musical instruments? After all, our concern in this article is not what psallo has meant in all its usages, but what it meant to those who wrote the New Testament.

The use of psallo in James 5:13 is a striking example to show that New Testament writers did not remotely have the use of mechanical instruments of music in mind in their use of the word. Notice, "Is any merry? let him sing psalms" (psallo). Singing vocal music is a universal expression of joy and happiness; something men can do under most circumstances of daily life. But if the word psallo as used here includes instruments in its meaning, then to obey James 5:13, the person singing would be obliged by absolute necessity to play on an instrument of music, no matter where he might be, at work, at play, in the fields, on the road, or at home. It is not difficult to see the absurdity of such a situation and to understand why the translators did not render psallo as implying the use of instrumental music.

The Roman Catholic church introduced instrumental music into the church several hundred years after Christ and the apostles. And all who use them are not following the example of the New Testament but following the example set by the Catholic church. The early reformers were all against instruments in the worship of the Lord. It has just been in the last one hundred years since the Protestant church began to worship with the use of instrumental music. Therefore instrumental music is one of the innovations that have crept into the church in the last days.

— Brother W. E. Bashor, 867 Lorna Dr., Glen Ellen, CA 95412



It is better to look ahead and prepare than to look back and despair.

It's good to be a Christian and know it; it's better to be a Christian and show it!

It doesn't take great men to do mighty things for God, just consecrated men!

A good example is the best sermon!

TEARS OF JOY

The topic of one of our previous brothers was concerning "Strong Men." He brought many wonderful thoughts from God's Word. The world today doesn't consider weeping a trait of a strong man, but that would be one of the first characteristics I would look for in a truly spiritually strong man. Weeping men are almost extinct, for the world has just about buried the tear. The Bible tells me that the strongest man that ever lived and walked on this earth wept. That man was Christ. He set the perfect example for us to follow in everything. The Scripture tells us that He looked out over the city of Jerusalem and wept. I wonder if it wouldn't be better for each and everyone today to enter into their closet and fall on their knees and pray and weep, first of all for their own sins, then weep for those that are lost.

We want to read about the Christ who wept for you and me in Luke 19:41, "And when he was come near, he beheld the city, and wept over it." The greatest sermons that have ever been preached were preached by Christ. When Christ preached He never made men laugh. He didn't get up and tell a lot of funny stories. He didn't tell a lot of jokes, but He spake the words which were given Him by His Father in Heaven. You don't need to go very far away from this place into any of the worldly churches and the first thing you would hear their preacher say would be some funny remark to draw the attention of those in the audience and make them laugh. I'm afraid today that people are laughing their way to Hell and it will be a sad and sorry case then, because there will be no laughing there. Christ was very serious, yet multitudes followed Him. He had to get into a boat away from the shore because of the pressing throng that came to hear Him speak. People followed Him across the sea, not because they wanted to be entertained, but because they hungered for the Word of God. As one of the brethren just asked, "What would be the case today if we would be as willing to come into this building of worship as we were to get into the lunch line?" People should be willing to hear the Word of God so they might be fed with spiritual food, rather than the food to make them laugh.

I think the Christian people are the happiest in the world. I don't think there is a Christian in the world that has a just reason to weep or feel sorry for himself. There are many reasons that a Christian weeps when he feels sorry for his sins and the sins of others, but he has something to be very happy about. He has a Lord and Savior that died for him and I think we should all wear smiles and be pleasant, but be very careful when we laugh. The Devil first instituted laughing. In the garden, he was the first one to laugh when God's crown of creation partook of the forbidden fruit. The

Bible doesn't say that the Devil laughed, but I'm sure that was the first time he was happy. Today, the Devil is using that tool so cunningly in the lives of men and women. I'm afraid that too often he is getting the Christian to laugh when they should be crying tears.

We want to put our emphasis today on tears of joy. In Psalm 126:5, we read where the psalmist David says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I wonder if we are sowing in tears today? Do we have that much concern? I wonder if we do? Do we have that concern for the ones out in sin that we can shed a few tears in our prayers for them?

You know, there is a saying that laughter is the best medicine. But we had better be very careful for many times laughter is the medicine of the Devil. There is a group standing over there and you know they are telling things that they shouldn't be telling. Maybe they are telling filthy stories. They call to you and say, "Come, laugh with us!" Too often the Christian doesn't take up his shield and stand for what is right, but laughs with the crowd. Laugh, and the world laughs with you. We should be careful because the world doesn't follow after the things of Christ. The things that they think are funny are the things which come from the world. We need to be careful in that line.

I like to think of a strong man as being a man that is spiritually strong. When David was a lad he was spiritually strong, but he met a man that was physically strong, a giant of a man in stature, just like the Devil is a giant of a man today. When the giant looked down and saw the lad, David, he said, "What am I, a dog?" He scorned him and I suppose he laughed in his face and cursed him by the gods of the world, but you know, he fell. Yes, everybody is trying to get the last laugh. We see it every day. Somebody plays a trick on someone and laughs, then that person turns around and tries to get even so he can have the last laugh. Let it be a challenge to the young people. As David withstood the giant, so let the young Christian be brave. Perhaps the Goliath of today is laughing when the crowd calls, "Come, and laugh with us." We should maybe weep for them. Young brothers and sisters, those of us who have accepted Christ, when you are confronted with this, pray for them, but don't laugh with them.

The Word of God says, "As the days of Noe were, so shall also the coming of the Son of man be." When Noah was building the ark, the Lord had told him that it was going to rain, but up to that time the earth was watered from the dew. The people scorned him but he kept on building. The Word of God plainly tells what God thinks of mirth. Mirth is vanity. I can picture in my mind how those people were trying to get their last laugh as they made fun of Noah

building the ark. "Who ever heard of rain, who ever heard of a flood, who ever heard of building a ship or an ark?" They kept laughing and Noah kept building. The time came for the animals to go into the ark, then Noah and his family entered also. The Lord shut the door and all they could hear was the rain. The last laugh will be the same way when Christ comes again. They won't have to listen any more to the sound of the Gospel; they won't have to listen to the saying that Christ is coming again to take His children home. They won't laugh for they have had their last laugh. There will be weeping, but it won't be tears of joy; it will be tears of sorrow and despair.

We would like to think of tears of joy. God created man in His own image and promised to give him eternal life if he would but love and serve Him. But the images He made didn't see it that way, instead each went his own way into sin and the Potter was very sorrowful. There were a few that came and worshipped Him and made Him very happy. I wonder today, if we are causing tears of sorrow in our Lord's eyes or are they tears of joy because we are of those few images that He had made in His likeness that are willing to serve Him. Are we causing tears of sorrow or tears of joy? We hope that it is tears of joy.

There are times in your life when you are overwhelmingly happy. You are just unspeakably happy, but you don't feel like laughing. You feel like crying tears of joy. Sometimes I think a wedding is like that. A dear friend of yours is married and you are just so happy for them that you want to cry. Have you ever experienced that? In Heaven we are told our tears will be wiped away. Indeed they will! None of these things which we can express in our earthliness will be in Heaven. We need more tears of sorrow and concern for those who are in sin and tears of joy when they repent. Another cause of tears of joy would be a birth. Just recently we heard of friends who have experienced this blessing. You don't feel like laughing when a child enters into this world, but there is much joy and happiness. Tears of joy often come because of this happiness. We all should have tears of joy when we hear of a soul reborn. That soul that has gone down into the liquid stream and there given his heart to the Lord, renouncing the Devil and his pernicious ways. We are unspeakably happy but we don't laugh, do we? It's nothing to laugh about for it is very serious, so we have tears of joy.

Last night we were reminded of Jeremiah, who wept tears for the people of his day. I think Jeremiah was a very strong man. He is often called the weeping prophet. We need more weeping prophets to cry to the people and cry to our God for a dying world. We need more tears of concern for those in sin that they might sow in tears as we are told by the Psalmist David. "Those that sow in

tears shall reap in joy." I wonder how are we sowing today? We, who are a happy people must show our happiness, but just the same we have to be careful when we laugh, and whether we are laughing with the world. We could be misleading them when we do.

We think of children. The Word says, "Train up a child in the way he should go and when he is old he will not depart from it." Too often I think, the children of the world and maybe even church members, have a tendency to laugh when the children do something they shouldn't do. Instead of correcting them, they laugh at them. This is the greatest wrong that they could do for that child. Brother Snyder one time brought to our attention at our revival meeting that the popular theory is laughing with the child instead of spanking him. Brother Snyder said that this world would be in a lot better condition if the children were spanked instead of sparked. I think there is a lot of truth in it. We need to be careful and I, myself included. We are glad for the many mothers and fathers that are not laughing at the wrong the children are doing, but are deeply concerned about it. When these parents go into their closets at night, I know there are tears of concern. In the day time they are on their knees of prayer with tears so that they might reap tears of joy in that everlasting day.

If you have not experienced tears of joy, my sinner friend, the Word tells us how we can. Come to Him and He will give you joy that is unspeakable. Dear ones, outside of Christ, remember tears of joy are strength to the Christian. May God add His blessing and may we meditate on these things.

— Conference Sermon, 1974, Brother Fred Pifer
Selected by Sister Maxine Surbey



SENTENCE SERMONS

Pollution of the heart is man's greatest ecological problem!

Christians are like tea—their real strength is not drawn out until they get into hot water.

A little sin will add to your trouble, subtract from your energy and multiply your difficulty.

If your Christianity is worth having, it should be worth sharing!

Prayer will drive sin out of your life, or sin will drive prayer out.

CHILDREN'S PAGE

JACOB LEAVES THE HOUSE OF LABAN

Gen. 31

God was with Jacob and he became a rich man. His cattle increased greatly and his herds multiplied so that Jacob had men servants and maid servants in abundance. Laban was jealous of Jacob because God had blessed him so much. Jacob realized that Laban was not friendly to him as he had been before. And the Lord said unto Jacob, "Return unto the land of thy fathers and to thy kindred and I will be with thee."

Jacob called Leah and Rachel and gathered his servants and herds and went away without telling Laban. On the third day after they left, Laban was told that Jacob had gone. Of course Jacob had been a blessing to Laban; he had worked for him faithfully and Laban had deceived him and changed his agreement with him many times. Laban most certainly didn't want Jacob to leave. Laban gathered his servants and started out to overtake Jacob and after seven days caught up with him at Mt. Gilead. That night God appeared to Laban in a dream and warned him, saying, "Take heed that thou speak not to Jacob either good or bad."

Because God had warned him, Laban was afraid to hurt Jacob. Laban worshipped idols and he had small images that he kept that were supposed to bring him good luck. Rachel must have believed in them too because she took them along with her. Laban accused Jacob of stealing his gods and Jacob not knowing what Rachel had done, invited Laban to search his tents and if he could find the one that took them he would be killed.

As Laban was searching he came to Rachel's tent. Now Rachel had hidden them in the camel's furniture and when her father came in she was sitting on them. Rachel pretended to be sick and asked her father to excuse her for not getting up and so Laban never found his gods.

Jacob and Laban made an agreement together and they gathered stones and made a huge pile of them. Laban said to Jacob, "This heap be a witness that I will not pass over this heap to thee, and thou shalt not pass over this heap to me, for harm."

Jacob offered a sacrifice to God and there was peace between Jacob and Laban. Early in the morning Laban kissed his daughters and Jacob's children goodbye and blessed them, and returned to his home.

— Brother Rudy Cover



NOT HOME YET

Some years ago, when a great passenger ship pulled into the New York harbor from Africa, photographers and newsmen hurried toward the vessel. A band was playing; people were cheering. The reason? Teddy Roosevelt was back from a safari.

On the same ship was a veteran missionary, a man who had given forty years to telling Africa's people that Christ loved them. As he walked down the gangplank, tired and frail, coming home to die, he looked around for a familiar face, a warm handshake. But there was none.

"Why, Father, why?" He sighed, "Thousands are here to welcome Teddy, but not one person came to welcome me...." In reply, he heard Christ gently say, "My son, You're not home yet..."

The missionary wiped his tears away, comforted by the truth and that doesn't always tell the whole story. Only eternity does.



NEWS ITEMS

WAUSEON, OHIO

The Lord willing, the revival meetings at West Fulton will begin August 18, and continue for two weeks. Brother Allan Eberly of Ephrata, Pa. will be our speaker.

Come and enjoy these meetings with us, and pray that souls may be saved.

— Sister Leola Beck, Cor.

GOSHEN, INDIANA

The Lord willing, the Goshen Church will hold a two weeks series of meetings, beginning September 22, and closing October 6. Elder Dale Jamison will be the evangelist.

Our fall Lovefeast will be Saturday, October 5, with services beginning at 2:00 P. M.

Our Harvest Meeting will be held August 25. We invite all to come and be with us in these services.

— Sister Maxine Swihart, Cor.

NOTE OF APPRECIATION

The locating committee of the 1974 Conference wishes to thank each one who helped in any way in taking care of the work of the Conference. Those who volunteered their services were a great help. Also appreciated was the good conduct and the respect shown on the Conference grounds. May God bless each one.

— Brother Claude Flory, Secretary

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

"MY GRACE IS SUFFICIENT FOR THEE"

When, sin-stricken, burdened, and weary,
From bondage I longed to be free,
There came to my heart the sweet message:
"My grace is sufficient for thee."

Though tempted and sadly discouraged,
My soul to this refuge will flee,
And rest in the blessed assurance:
"My grace is sufficient for thee."

My bark may be tossed by the tempest
That sweeps o'er the turbulent sea—
A rainbow illumines the darkness:
"My grace is sufficient for thee."

O Lord, I would press on with courage,
Though rugged the pathway may be,
Sustained and upheld by the promise:
"My grace is sufficient for thee."

Soon, soon will the warfare be over,
My Lord face to face I shall see,
And prove, as I dwell in His presence:
"His grace was sufficient for me."

— Anonymous

THE HAPPINESS OF THE GODLY

In Psalm 1 is set forth the happiness of the godly and the unhappiness of the ungodly. In vs. 1 and 2 we find five conditions of blessing. Our Heavenly Father knows those who are His and is always desirous of blessing His own.

"Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, But his delight is in the law of the Lord; and in his law doth he meditate day and night," vs.1,2. I believe there is no static position—we are either gaining or losing spiritually. Man doesn't become impious all at once, but by a downward progression—from omission to commission.

The ungodly man casts off the fear of God and neglects duty, rebels against God, and has a heart that is hardened. Many times he may become a scorner openly jesting at sin. A scorner is one who is proud and stiff-necked, one that is set against Heaven. A good man will not give ear to their councils nor imitate them, neither choose them for friends.

In what is our delight? Is our delight in the law of the Lord or is our delight in the things of this world? The law is a yoke even though we accept it willingly. Jesus said, "Take my yoke upon you and learn from me; for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. 11:29.

How often do we meditate on the Word of God? Is it a delight unto our hearts to take up the Word and read therein or do we hurriedly read a few verses to salve our conscience? The psalmist said in Psalm 119:97, "O how I love thy law! It is my meditation all the day." What we love, we love to think of, day or night. We should think of the Word at every opportunity.

If we apply ourselves to study of the Word, surely there will be some results. Because of his regard for the law of the Lord he was like a fruitful tree planted by the rivers of water. He obtains strength in undiscerned ways. Whatever effort we put forth in a spiritual way shall prosper according to vs. 3.

"The ungodly are not so: but are like the chaff which the wind driveth away," vs. 4. Chaff has but little value in the sight of God. Those who are light and vain have no substance or steadfastness, and are consequently driven about with every temptation. But He is coming whose fan is in His hand and He will thoroughly purge His floor. Luke 3:17.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous," vs. 5. Every man's work is to be tried and none unclean shall enter in to the New Jerusalem. The righteous shall be permitted to enter but others thrust out. The Bible teaches there shall be a time of separation

between the sheep and the goats, the wheat and the tares.

'For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish,' vs. 6. The Lord knows the way of the righteous for He has chosen them, leads and guides them. They are easily led, therefore they shall prosper spiritually. The Lord is angry with those who refuse to accept and follow Him. It is well or ill with us accordingly as we are or are not accepted of Him. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.



When it comes to doing things for others, some people stop at nothing.



JESUS

Jesus performed many miracles showing Himself to be truly the Son of God. His work as a physician was a work of miracles. He performed many healings of the body. This no man could do until Jesus gave him power to do so. As a physician to the soul-sick, Jesus performed miracles of forgiveness of sin in casting out devils. This, man has never been able to do, nor ever will be. Only in the name of Jesus do we have any power over the devil at all.

Now we would like to notice a few miracles in which Jesus has shown us that He has power over all things, things that can be done only by the power of God or at His command. Let us consider the feeding of the five thousand first, "And when it was evening, his

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disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children," Matt. 14:15-21.

Also, the feeding of the four thousand, "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children," Matt. 15:32-38.

I'm sure that it would be difficult to visualize all that is in these two great miracles, and to know that Jesus could feed the thousands with so little food. Yet, Jesus looking up to Heaven, He blessed, and brake, and the people ate. How many baskets full they ate we know not, but they had much more left than when they started. Jesus did this because He had compassion on them. What would happen if God would no longer have compassion on us? Yes, its still a miracle the way we have been fed, and how He takes care of us.

Now, notice in the next miracle how quickly things could change, "And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!" Matt. 21:17-20. Jesus expected fruit on the fig tree. You know we as His children are expected to bear fruit. What if He finds none? That which happened to the fig tree we call a miracle, but all it took to wither the tree was for Him to speak.

Again He spoke and another miracle took place. "Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind upon the lake; and they were filled with water, and were in jeopardy. And they came to him and awoke him saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water: and they ceased, and there was calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him," Luke 8:22-25.

We may not be on the sea, but do we ever take thought when we see the black clouds rolling, and the lightning flashing, that at the command of Jesus it would cease? With all this, yet man is trying to figure out how this world and all that's connected with it came about. Man, in this our age, is puzzled about his own beginning. What's your mind, did man descend from monkeys? No, it's simple—just a miracle; God spoke it all into existence. Do you believe it? This is why we want to get our mind on Jesus. Because if we will hear Him, we won't have time for monkey stories.

One more miracle we would like to mention is found in John 2:1-11. I suppose we think of this being the first miracle Jesus performed. And that is when He turned the water into wine at the marriage in Cana. This was at a marriage feast while Jesus was here on earth.

Now let's go from the marriage feast to the lovefeast, the bread and the cup, which at the words of Jesus became the body and blood. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me," 1 Cor. 11:23-25. Is not this a miracle?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," John 6:53-56. These miracles are given that we might know Jesus, and dwell in Him, and He in us.

—Bro. H. Edward Johnson
R.5, Box 76, Wauseon, Ohio

NOTES FROM 1974 CONFERENCE

It is time for the Annual Conference of our beloved Church. The spot chosen is again the Memorial Holiness Camp near West Milton, Ohio. It's quiet peace, beautiful trees, and comfortable cabins make it an ideal place for God's services.

Many brothers and sisters arrived on Friday and supper time Friday evening found 170 gathered in the dining hall. Saturday found many more from all parts of the United States. It truly seemed like a foretaste of Heaven and even each service in the tabernacle made us aware of God's presence.

Saturday morning Bro. Melvin Roesch opened the Conference with morning worship in the tabernacle using Psalms 23, and impressing the thought of what a wonderful Shepherd we have.

Saturday P.M., Moderator: Bro. David Skiles. The Lord has been with us all as we traveled many miles to the Conference, and again we are permitted a foretaste of Heaven.

Opening: Bro. John Pepper. Text: Heb. 12:13-29. The most sure word of the Lord. The enemy has come in like a flood and the people accept false reports. There is a big difference between the weather reports and the weather itself.

First speaker: Bro. Virgil Leatherman. Text: Acts 20:20. Paul was one of the greatest men in the Bible. He declares to the Ephesians that he kept back nothing that was profitable to them. We so often water the Gospel down so people will receive it. There is a lot of living goes into our Christian life. The Word is not taught as it used to be. Daniel and the three Hebrew children were taught in their childhood. Search for the old paths; they are not popular today.

Second speaker: Bro. Rudy Cover. Text: John 14:1-6. How would we accept Christ if He were to be on earth today? Jesus said, "I am the way." Way means a road or course taken in life. We choose the way we go. Jesus said, "I am the truth." The little boy said, "Truth is what we say when we don't tell a lie." Matt. 19:16-21. The rich young man loved his possessions more than Christ. The atheist found God at the last days of his life but his was a wasted life. Sin corrodes our life just as a corroded connection causes a car to refuse to go.

Closing: Bro. Fred Pifer. Our command, arise and go. Jonah had to go to the 120,000 inhabitants of Ninevah. God gives our orders.

Saturday evening, Moderator: Bro. James Kegerreis. Song leader, Bro. Jack Snyder. The tabernacle rang; just another foretaste of Heaven.

Opening: Bro. William Carpenter. Text: Acts 2:22-36. Christ is Lord because God made Him so and because He overcame. He

should be Lord and Master in our lives.

First speaker: Bro. Howard Surbey. Text: 1 Peter 2:1-12; John 4:22-24. Worship is honor and giving respect and reverence to one to whom it is due. God does not compel anyone to worship Him but He seeks those who will worship Him in spirit and in truth.

Closing: Bro. LaVerne Keeney. Text: Gen. 22:5; Rev. 19:10. We must partake of spiritual food if we worship God and grow in Him.

Sunday morning, Song leader: Bro. Allen Eberly. Devotions: Bro. Robert Carpenter. Subject: The Last Days. Is anything good left today? Christians should be looking for the best. Matt. 24:46 tells us there is good left in the last days. Do we really desire Christ's coming? 11 Thess. 2:1-17. We may be disappointed but never discouraged. Give thanks for those who are serving. We talk of the "good old days." There is good left today.

Sunday A.M., Moderator: Bro. Jacob Ness. Song leader, Bro. Harley Rush.

Opening: Bro. Allen Eberly. Text: Matt. 4:18-25, Twentieth Century Christians. The Church is a life saving boat on the sea of life. Satan brings the storms and waves. Are we fishermen?

First speaker: Bro. Walter Bird. Text: 1 Pet. 5:8, Vigilance. The command of Peter applies just as much to each Christian today.

Second speaker: Bro. Dean St. John. Text: Matt. 25:8, Have our lamps gone out? Liberalism puts the light out and is found in many churches today. Let's put the magnifying glass on our own today. What kind of testimony do we give through the week? Light is necessary and we are the light. A city cannot be hid when lit up on a hill. Do we turn our lights out when the world approaches? There must be a light behind our lives. We profess to live the plain simple life and if we do not live what we profess our lives are useless. Keep the world out of the Church or it will sink. Have our lamps gone out? The Bridegroom may come and we will have no oil. The dollar bill speaks louder today than God's Word. Let's not run our lives by what we can get away with, but by the Bible. Would you want to stay here after the Bridegroom comes for His Bride, the Church? Maybe the light goes out in the pulpit.

Remarks by Moderator, Bro. Jacob Ness. Maybe low voltage makes our lights dim. Let's go home and clean up our lamps.

Closing: Bro. Harley Flory. Suppose there were four other brethren, myself and five sisters waiting for the Bridegroom. Suppose it was myself who was out of oil.

Sunday P.M., Moderator: Bro. Ray Shank. Song leader: Bro. Larry Andrews.

Opening: Bro. David Ebling. Text: Col. 1:1-29.

First speaker: Bro. Emery Wertz. Text: 1 Pet. 5, I am the good Shepherd. The good Shepherd giveth His life for His sheep.

Second speaker: Bro. Edward Johnson. Text: Rom. 1:15-18. Whosoever is born of God cannot sin. We are more concerned about our looks than our hearts. We may be His children but how about our fellowship with Him? Children that are born to us in natural life are ours as long as we live even if they do wrong. So are we God's children but we may be out of fellowship with Him through sin. Bro. Johnson related the story of an auto wreck near the field where he was working with serious injuries to the occupants. A crowd soon gathered and everyone was concerned about the injured ones. Are we concerned about those who do not know God?

Closing: Bro. W. S. Reed. General Conference is a love meeting. Let's take Heb. 2:1 home with us in our hearts.

Sunday evening, Opening: Bro. Paul Myers. Text: Matt. 5:6. When you go to the smorgasbord you pay one price and eat all you want, even to going back for seconds and thirds. Christ paid one price and we can be filled.

First speaker: Bro. Hayes Reed. Israel and the plan of God, Gen. 12:1-3. The Middle East is God's country, Gen. 17:7-9. In 1948 Israel became a nation.

Second speaker: Bro. Jack Snyder. Text: Joshua 1:1-9. Subject: To the Young People: Courage. To compromise with the enemy means certain defeat. Stand and be counted for the right. Joshua and Caleb were sure the children of Israel could go in and take the land. Go straight, turn not to the right or to the left. Elijah hid in the cave for protection but God came to him with a still small voice. It takes courage to say no when everyone says yes. Daniel stood alone.

Closing: Bro. Ray Reed. Text: Gen. 22:1-14. Abraham's love for God made him willing to sacrifice Isaac. A love that we cannot attain to was God's love when He gave Jesus for our sins.

Monday morning, Song leader: Bro. Floyd Haldeman. Devotions: Bro. Floyd Swihart. Text: Heb. 12:26-27. Faith in God is growing thinner and thinner. If we say we have no sin we are a liar. How weak we are.

Monday A.M., Moderator: Bro. Eugene Kauffman.

Opening: Bro. Carl Broadwater. Text: Jude 3,24,25. We need to contend more earnestly for the faith of our fathers as the day of Christ's return draws nearer.

Bible Study. Teacher: Bro. Homer Long. Subject: Temptation—James 1. A Christian's smile is like a signal that one ship gives another when passing on the sea. The world is the sea. We are impatient oftentimes with what God does but patience is one of the virtues coming from a closer walk with Him.

Speaker: Bro. David Keggereis. Text: Malachi 3:7. The children of Israel wandered away from God. We can go into bankruptcy

from mismanagement or misfortune. When the creditors call they find out the true situation. When we are bankrupt in our Christian life we know it when Christ calls. Cling to the Bible and do not become spiritually bankrupt. We do not need to stay in bankruptcy, Christ paid our debt. True repentance is the only cure for spiritual bankruptcy.

Closing: Bro. John Pepper. Take an inventory of our lives. Love is an asset; also keeping God's commandments.

Monday P.M., Moderator: Bro. David Keggereis.

Opening: Bro. Rudy Cover. Text: Gal.2:16-21. Conference will soon be over and so will our lives. Christ didn't have to give His life but He was willing. We try to live without Christ but it is impossible. God will guide us but He can't keep us from sinning.

First speaker: Bro. Eugene Kauffman. Text: John 8:11; Exod. 14:10-12; 19-31. Subject: Neither Do I. We murmur and complain because things don't suit us. If we were driving our car and one wheel came off we wouldn't be too alarmed because it could be fixed but if they all came off we would be in serious trouble. We find fault with others when they are doing their best. Let us emphasize the fact that we need them instead.

Second speaker: Bro. Alvin Chupp. Text: 1 Pet. 2:9; Deut. 26:19. Subject: Carry Your Cross With a Smile. Have you had to make a sacrifice? Heb. 9:11. We have no time to dig a storm cellar when the storm warning comes. We must be ready before.

Monday Evening, Song leader: Bro. Ezra Beery.

Opening: Bro. Howard Myers. Text: Neh. 4:10-23. Each one of us has a responsibility. Nehemiah had a secret for success. He prayed and worked and prayed. How many of us are really concerned in the work of the Lord. Nehemiah had a mind to work.

First speaker: Bro. Ray Reed. Text: 1 Cor. 16:13. Subject: Watch. Paul says follow me as far as I have followed Jesus. May we walk in the footsteps of Jesus so anyone following in our footsteps may be safe. Be not unequally yoked with unbelievers.

Second speaker: Bro. Frank Shaffer. Text: Josh. 24:5-25. Subject: The Valley of Decision. Moses chose to suffer affliction with the children of Israel. A small child was lost in a large wheat field. The parents and helpers started hunting but all to no avail. Other friends came and finally they decided to hold hands and cover the wheat field in this way. They were soon rewarded by finding the child. We need God's support and the help of Christian friends. As the tree falls so will it lay. We must make the decision to serve God. No one can make it for us.

Tuesday Morning, Devotions: Bro. Rudy Cover. Text: II Chron. 2:1-10. Solomon was a man of peace so God gave him the privilege of building a house for Him. We have a house for the Holy

Spirit. Are the people of the world wiser than the children of God? Let us prepare our house and dedicate it to God. "Behold, I stand at the door and knock."

Tuesday A.M., Song leader: Bro. Larry Andrews. Moderator: Bro. Virgil Leatherman.

Opening: Bro. Alvin Chupp. Text: Col. 4:1-6. Let us write verse six on our memories and make it our everyday motto.

Bible Study. Teacher: Bro. Floyd Reed. Subject: Marks of a False Profession—James 2. The first three verses tell us how to respect God's creation. Each human being is important in God's sight. We must go farther than just believing on Christ, we must have works.

Speaker: Bro. Howard Broadwater. Subject: Sound Doctrine. Sound doctrine is the teachings of the Bible; the Bible is the inspired Word of God. Titus 2:1. The Holy Spirit who inspired the Word must interpret it for us. Isa. 28:10-13. We need to be taught God's Word as God taught in Isaiah, line upon line, precept upon precept.

Tuesday P.M. Song leader: Bro. Clifford St. John.

Opening: Bro. Eugene Kauffman. Text: 1 Pet. 2:1-9. We have been told that there have been shortages in many things but there is no shortage with God. The name of Jesus should be uppermost in our minds when we go home from Conference. Unto you who believe He is precious.

First speaker: Bro. David Skiles. Text: 1 Kings 2:2. Subject: "Be Thou Strong, Shew Thyself a Man." I go the way of all earth. It was not so well with Solomon spiritually as it was physical, financially, and materially. Psalms 24. We are His special treasure. We must ascend unto the hill of the Lord. We must permit Him to have first place in our lives. Our appetites get all mixed up. What we can do in our own strength never pleases God.

Second speaker: Bro. Fred Pifer. Text: Luke 19:28-48. The greatest sermons in the world were preached by Jesus. Preachers use jokes to make us laugh. We laugh our way to hell where there will be no laughing. Satan laughed in the Garden. Laugh and the world laughs with us. We try to get the last laugh. When Noah built the ark the world laughed but Noah continued to build. When all was ready God shut the door, then the laughter changed. Are we causing tears of sorrow from our Maker?

Closing: Bro. Rudy Cover. Sin is a disease worse than leprosy. God owns us.

Tuesday Evening, Song leader: Bro. Ezra Beery.

Opening: Bro. Vern Hostetler. Text: John 14:1-15. The book of John was written late in John's life. The other three epistles of John were in his hands at the same time. The book of Revelation was written during his exile on the island of Patmos. John's faith carried him into exile.

First speaker: Bro. Joseph Flora. Subject: Missions and Missionaries. What is a missionary? One who is assigned a certain task. Luke 8:37-40. Jesus never forces Himself into anyone's heart. Most of our missionary work is at home. If you can win the ones of your own household you have filled a big part of the task given to you. One man said it is easy to talk to those in the slums but hard when you sit across from your equal. We have reason to give thanks for the things God has given us. Christians have the right to be the happiest, most joyful and contented people in the world. Oh God, make the bad people good and the good people pleasant.

Closing: Bro. Jacob Ness. Conference is coming to a close and we will soon be going to our earthly homes. Are we ready to go to our spiritual homes?

Wednesday Morning, Devotions: Bro. Melvin Roesch. Text: Phl. 2:1-15. May verse 3 and 14 be the rule in our everyday lire. If you can't be a missionary at home there is no use to go away. We send missionaries to China and they come back to teach us.

Wednesday A.M.

1973 Officers:

Moderator: Bro. James Keggereis.

Reading Clerk: Bro. Jacob Ness.

Writing Clerk: Bro. Ray Shank.

1974 Officers:

Moderator: Bro. Joseph Flora.

Reading Clerk: Bro. LaVerne Keeney.

Writing Clerk: Bro. Paul Blocher

Because of sickness Bro. Harley Flory filled his place.

Reading of Acts 15.

56 Delegates—27 Elders, 8 Ministers, 21 Deacons.

Mission Collection - \$1572.82.

Sunday Collection - \$1204.42. Given to Publication Board.

Wednesday Collection - \$971.88. Given to Publication Board.

Bro. Fred Pifer was chosen as next year's speaker to the young

folks.

1974 Conference is again history, and as we go back to our own congregations may we carry with us the inspiration we have received from God's messages and our association with those of like precious faith. May we look forward to the Conference of 1975 and also the coming of Christ for His Bride.

—Sister Ruth Drake, 40278 Lincoln, Beaumont, California



Think less of the power of things Over you and more of the power of Christ In you!

God sends trials not to IMPAIR us, but to IMPROVE us!

CHILDREN'S PAGE

JACOB WRESTLES WITH AN ANGEL

Gen. 32

How would you like to see an angel? Jacob did several times. It seems as though Jacob was constantly communicating with God. Although he had not always done the right thing, Jacob wanted to be close to God and receive God's blessing.

When Jacob left Laban, his father-in-law, the angels of God met him and Jacob said, "This is God's host (or army)." The Bible does not say what the angels said to Jacob but they may have warned of Esau, his brother, who was camped close by. Or they may have only come to let Jacob know that God would bless him; that he could trust God for protection.

Jacob sent messengers to Esau and they reported that Esau and four hundred men were coming to meet him. Jacob was afraid of Esau because he had tricked his father, Isaac, into blessing him instead of Esau. So he divided his servants and livestock into two companies. If Esau captured one the other could escape. Jacob was a schemer. He always made plans to get away from trouble somehow. He also sent presents of goats and camels and sheep to Esau that his anger might be appeased. That night Jacob took his wives and their maidservants with his children and passed over the brook, Jabbok. When they had all crossed the brook safely, Jacob was left alone and an angel which appeared as a man, wrestled with Jacob all that night. When the angel saw that Jacob wouldn't give up, he touched his thigh and Jacob's thigh was out of joint. The angel said, "Let me go for the day breaketh."

But Jacob replied, "I will not let thee go until thou bless me."

The angel said, "What is thy name?"

And he said, "Jacob."

The angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed." And the angel blessed Jacob there. Israel means, "A prince of God."

Doesn't this teach us never to give up asking God to help us. Even though it causes us much pain and sorrow, we should continually try to please God and win His blessing.

—Bro. Rudy Cover



Backsliding begins where knee-bending stops!

You must be melted before you can be molded!

OBITUARIES

DAVID LAWRENCE SURBEY

Was born December 21, 1938, in North Canton, Ohio, to Lawrence and Marie Throne Surbey. He departed this life March 1, 1974, in the Williams County General Hospital, Montpelier, Ohio, where he had been a patient for four days.

In 1943 he moved from North Canton to rural Alvordton, Ohio, where he still resided.

At an early age he accepted Christ as his personal Savior, and joined with the Pleasant Ridge Dunkard Brethren Church where he served as Sunday School Superintendant and teacher for several years.

On October 24, 1959, he was united in marriage to Emily Wilder. To this union two sons and three daughters were born, David Ronald, Paul Lawrence, Diane Jean, Darla Kay, and Julie Ann.

Survivors besides his wife and children are his mother, Mrs. Willard Bowers, and step-father, Willard Bowers, West Unity, Ohio; one brother, Philip, Kunkle, Ohio; two sisters, Mrs. Willard (Elizabeth) Spilman, Arvada, Colorado, Mrs. Terry (Lola) Gunderman, Goshen, Indiana; the grandparents, Mr. and Mrs. Harve Throne, Alvordton, Ohio.

He was preceded in death by his father.

ELLAMINDA WICKLE

Departed this life on May 28, 1974, at the age of 81 years, at the Lancaster General Hospital after an illness of several days.

She was a member of the Dunkard Brethren Church at Lititz, and resided at the Dunkard Brethren Home, R. 3, Manheim, Pa.

She was preceded in death by her first husband, Lemon Stuber, who passed away in 1934; also her second husband, Elmer Wickle, in 1951.

Those left to mourn her departure are, four sons, Paul Stuber, Ralph Stuber, both of Ephrata, Ernest Stuber, who passed away one month later, and Chester Stuber, Bradenton, Florida; 15 grandchildren; 36 great-grandchildren; 1 great-great-granddaughter; and 1 brother, James Strickler, Allentown.

Funeral Services were held at the Dunkard Brethren Church on June 1, with Elders James Kegerreis, LaVerne Keeney, and Bro. Jack Snyder officiating. Interment in the Mellinger Cemetary, Shoeneck.

— Sister Susanna B. Johns, Cor.

NEWS ITEMS

Special Notice

ASTORIA, ILLINOIS

The South Fulton Dunkard Brethren Church of Astoria, Ill. has postponed their Lovefeast, normally held Labor Day weekend, because of sickness.

LITITZ, PENNSYLVANIA

The Northern Lancaster County Congregation plan a two week revival starting September 15, with Elder Melvin Roesch from West Unity, Ohio, as the evangelist.

A hearty invitation is extended to all who can attend these meetings.

— Sister Susanna B. Johns, Cor.

PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation will hold a revival from September 15 through September 29, with Bro, Rudy Cover from Modesto, California, as the speaker.

September 15 will be our Harvest Meeting. Our Fall Lovefeast will be November 9.

We send a welcome to all who can come and enjoy these meetings with us.

—Sister Ruth Kleinhen, Cor.

NOTE OF THANKS

I wish to thank the brothers and sisters of the Englewood Congregation, also other brethren and sisters, and friends for their prayers and cards for my birthday on July 17.

I am thankful to our Heavenly Father for recovery from two hard falls. At the age of ninety-eight, I am in fairly good health.

—Bro. Wilfred C. Hoblit
750 Chestnut St.
Greenville, Ohio 45331

HARVEST MEETING

The Lord willing, the Englewood Congregation expects to have a Harvest Meeting on September 8, 1974, with Elder Melvin Roesch as speaker. Basket dinner at noon and two o'clock for the Harvest meeting.

Plan to come and enjoy these services with us. All are welcome.

— Sister Della Klepinger, Cor.

GREAT WORDS

The greatest word is God.
The deepest word is Soul
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Home.
The dearest word is Mother.

— Sel. Sister Edna Flick



ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER

Sept. 1 — "It shall not be so among you." Matt. 20:17-34

Sept. 8 — Jesus' Triumphant Entry; He Cleanses the Temple.
Matt. 21:1-22

Sept. 15 — The Authority of Jesus Challenged. Matt. 21:23-46

Sept. 22 — The Marriage Feast. Matt. 22:1-14

Sept. 29 — The Great Commandment. Matt. 22:15-46

Questions:

(1) Of what kind of a kingdom do you suppose the mother of James and John was thinking of in Matt. 20:21?

(2) By what authority did Jesus teach the people?

(3) What was the prophecy that foretold Jesus' entry into Jerusalem?

(4) Why didn't those who were bidden to the marriage want to come?

(5) Were Abraham, Isaac, and Jacob alive while Jesus was here?
Matt. 22:32

DAILY DEVOTIONS FOR SEPTEMBER, 1974

Chosen and The Church

Memory Verse, Acts 22:14

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

Sun. 1—Acts 22:1-21

Mon. 2—I Cor. 1:1-31

Tues. 3—II Cor. 8:1-24

Wed. 4—Eph. 1:1-23

Thurs. 5—Phil. 1:1-30

Fri. 6—II Thess. 2:1-17

Sat. 7—II Tim. 2:1-26

Memory Verse, II Tim. 2:4

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Sun. 8—James 2:1-26 ..

Mon. 9—I Pet. 2:1-25

Tues. 10—Rev. 17:1-18

Wed. 11—Matt. 16:1-28

Thurs. 12—Matt. 18:10-35

Fri. 13—Acts 2:1-24

Sat. 14—Acts 2:25-47

Memory Verse, Matt. 16:18

And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Sun. 15 — Acts 4:13-37

Mon. 16 — Acts 5:1-16

Tues. 17 — Acts 5:17-42

Wed. 18 — Acts 6:1-15

Thurs. 19 — Acts 7:1-29

Fri. 20 — Acts 7:30-60

Sat. 21 — Acts 8:1-25

Memory Verse, Matt. 18:17

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Sun. 22 — Acts 9:1-31

Mon. 23 — Acts 10:1-24

Tues. 24 — Acts 10:25-48

Wed. 25—Acts 11:1-30

Thurs. 26—Acts 12:1-25

Fri. 27—Acts 13:1-25

Sat. 28—Acts 13:26-52

Memory Verse, Acts 8:1

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Sun. 29—Acts 14:1-28

Mon. 30—Acts 15:1-21

Memory Verses, I Pet. 2:4

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

Acts 14:27

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL. LII

SEPTEMBER 1, 1974

NO. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

I KNOW NOT WHY

I do not know why sorrows bow the heart,
Or why temptations sweep in like a flood;
I do not know why those who love must part—
But this I do believe: Our God is good!

I do not know why still He waits to send
The answer to some prayer His child has prayed.
But while above the earth His heavens bend,
I shall pray on, and trust, nor be afraid!

I cannot always see the pathway clear,
And, looking back, can see no laurels won.
But what we shall be doth not yet appear;
So I shall walk by faith till life is done!

No need have I to know the plan complete;
No need have I today to see the goal.
It is enough to know who guides my feet—
In Him I confidently rest my soul!

—Kathryn Blackburn Peck

TEMPTATION

"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:12,13.

It is well that we take heed for none are immune to the temptations of Satan. All men face temptation as long as they are in the flesh but God will help us by making a way of escape. The Word tells us that God cannot be tempted neither will He tempt a person. Jas. 1:13.

What, then, is the origin of temptation? Is it not from the lusts of the heart? "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Jas. 1:14,15. Covetousness is also a source of temptation. Seemingly, the more of this world's goods that men attain, the more they want. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:9,10.

I believe Satan is the author of temptation. In I Chron. 21:1, Satan provoked David into numbering the people of Israel. This was wrong because it was leaning on the arm of flesh rather than trusting in God. Because of this, God smote Israel. Furthermore, Gad was sent to David to determine which of three punishments David would choose because of his sin: three years famine, or three months destruction with the sword, or three day pestilence at the hand of the destroying angel. David chose the pestilence because he knew God's mercies to be great. He didn't want to fall into the hands of men, nevertheless seventy thousand men were destroyed, and all this because of the temptation from Satan.

There are many ways in which temptation may come. In Proverbs we read, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8,9. There is a good thought in these verses. It is far better to have plain, nourishing food of such sufficiency that one would not be tempted to steal. On the other hand, those who have an abundance of the dainties spread on the table, and everything else in proportion, are likely to forget from whence their blessings come.

There are yet other ways in which Satan tempts men, especially those who yearn for worldly fame and prestige. It appears that Balaam was such an one. We have the account of what Balaam did in Numbers, chapter 22-24. Balak, king of the Moabites, saw how Israel had overcome the Amorites. Therefore, he sent messengers unto Balaam to have him come and curse Israel for "he whom thou blessest is blessed, and he whom thou cursest is cursed." But God would not permit Balaam to go with them. Then Balak sent princes and greater men to persuade Balaam, "For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." Although God had previously forbidden Balaam to go with the men, he invited them to stay through the night that he might discern God's will. God came to Balaam in the night telling him if the men called him he should go with them, but to say only that which God would have him to say. But God was angry with Balaam. Finally, when Balak heard that Balaam had come, he came to meet him, pointing out that he was able indeed to promote him to honor. Three times Balaam would have spoken against Israel — instead God caused him to bless Israel.

Although Balaam did not curse Israel as Balak desired, yet it appears he caused the Israelites to commit fornication with the Moabites. Balaam, himself, was slain by the sword of the Midianites.

When Balak spoke well of Balaam's blessings and cursings, I believe Balaam's heart was lifted up. It is so easy to desire to be "somebody." How much better it is to be humble than to be proud, for then we can escape many temptations.

God told Balaam he was not to go with the men. Yet I believe

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he had his heart set on going. When God makes plain His will for us we would do well to listen and heed.

Satan came unto our Lord many times trying to tempt Him. On one occasion Jesus said, "Thou shalt not tempt the Lord thy God." Again, Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:15,16.



THE UNFORGIVER IS UNFORGIVEN!

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15. This passage should be taken out of mothballs and put into circulation. This law is absolute or obsolete. It is not waived because one is a believer, or is faithful to attend services. This rule admits no exception. If you do not forgive others, you yourself are unforgiven.

To forgive is "To grant free pardon to a person and to cease to feel resentment against them." To grant free pardon is gracious and charitable. To cease to feel resentment against is deeply spiritual. To say, "I forgive you" is somewhat mechanical, but to erase the bitterness involved is often trying and difficult.

Here are some simple principles that should help us through these troubled waters.

Forgiveness is spiritual and takes place in the mind of the offended. To grant "free pardon" to another must come deep from within your heart. Words may express your willingness to forgive, yet if the heart does not fully support these words, you then become the "condemned." The words "I forgive you" deal with both pronouns "I" and "You". It is the Alpha and Omega of love and compassion. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Gal. 6:1.

Nothing on earth can take the place of forgiveness. Prayer is wonderful, but it is not forgiveness. Gifts of love are always needed by the less fortunate, yet these cannot replace forgiveness. Forgiveness is unique — there is no substitute for it. No other words can bind up the wound, or calm the spirit like the three simple words, "I forgive you."

The unforgiven are helpless, and they carry a burden far too heavy to bear. It is a gift that rightly belongs to the offender,

when he pleads with the offended, "Forgive me." "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent'; thou shalt forgive him." Jesus later multiplied that figure and said, "Seventy times seven." The penitent man who is unforgiven is helpless. He has no alternative, no supreme court, no higher power to which he may appeal. Paul said, "Ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." II Cor. 2:7.

Forgive, "considering thyself, lest thou also be tempted." Gal. 6:1. It seems to be more than a strange coincidence that the very one you forgive today is forgiving you tomorrow. Is this the meaning of the beatitude, "Blessed are the merciful; for they shall obtain mercy"? Matt. 5:7.

Almost every virtue that God gives to His people has built within it some part of forgiveness. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, (love) which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:12-15. To forgive exercises the whole spiritual man.

When I was but a young lad, I could not understand why anyone would end his prayer with the words, "For Jesus' sake." I reasoned, "It is for our sakes (needs), not for the sake of Jesus we pray." Later, I learned the real meaning of Eph. 4:32, which reads, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." So it is because of Jesus that I am forgiven. It is through the merit of His life that I have life. It is through the power of His blood that I am renewed. It is just one of the many blessings I have in Christ. Eph. 1:3,7.

"Forgive me" is the cloud. "I forgive you" is the powerful sun, whose rays of light consume it. —Gospel Vidette.

— Selected



No man is poor who has had a godly mother!

The world is more interested in what you Practice than in what you Profess!

Parents who are afraid to put their foot down usually have children who step on their toes.

ARE YOU DRIFTING?

An ever-present danger facing the child of God is the danger of falling away from the faith. The seed of apostasy is in every individual. We are never eternally secure (except as we continue to abide in Jesus) until we are in glory. The pull of our nature is always downward. "Prone to wander, Lord, I feel it, Prone to leave the God I love." We need to bestir ourselves up to fervency of spirit.

It is Satan's delight to bring churches that were once warm in the faith down to apostasy. He is going forth in great wrath because he knows that his time is short.

We all know that drift begins slowly — not by leaps and bounds. It begins in the individual's life with a little neglect in Bible reading or in the little daily kindnesses we should show to each other or in our thought life. A little neglect, a little pride, or a little selfishness will grow into something bigger, and by and by the feet will slip from the narrow way. Drift begins in the church in a small way, too. Satan knows that Christians would not accept throwing everything away at once. They would not think of throwing out the doctrines of nonresistance or the woman's veiling. But if Satan can bring about a gradual belittling of the doctrines in the Word, perhaps by a rebellious individual, he accomplishes the same thing. In the end, they no longer hold the doctrines of nonresistance or the woman's veiling, etc.

We want to look at some of the present-day dangers that would lead us down. These are things against which we need to guard.

1. False Prophets

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matthew 7:15. False prophets come professing to be Christians. They can speak about spiritual things. They come with an attitude of peace and wanting to work together. Oftentimes they profess to have spiritual power and victory.

"Ye shall know them by their fruits." Three fruits by which to determine false prophets are doctrine, life, and disciples.

a. Doctrine. Their doctrine will be false and not according to the Word. "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you," Jeremiah 23:16,17. Anyone who questions the

need of obeying all the New Testament commands is a false prophet. People ask, "Would God really send a woman to hell for not wearing a covering?" I believe that He would if the person knew better.

False prophets may oppose a clear standard on dress and other things not specifically spelled out in the Word, yet come out strong against the use of tobacco, strong drink, and some other specifics. This is one type of false doctrine. On the other side are the false prophets who are traditionalists — they are very careful about separation from the world in appearance and homes, etc., but lose on courtship standards, talk, habits, etc. We need to stay close to Jesus Christ so that we are not led into either of these false doctrines.

b. Life. Their doctrine may seemingly be true, but they are living in sin. The second fruit of the false prophets always follows the first. Unsound doctrine will invariably bring, in time, an unholy life. If he is careless in conduct, speech, or morals, he is a false prophet.

c. Disciples. Their doctrine and life may appear all right, but in their disciples we see a breakdown of principles of the Word. False prophets say that it is not very important to have church regulations. They say that if a group is spiritually-minded, they do not need these things. This sounds good, especially to the young who may want some things the church regulations would prohibit. But it does not work. The fruit of false prophets is not always discernible right away. Maybe they themselves live above reproach, but they have espoused the doctrine that leads to carelessness. In a few short years, we see where things have gone in the congregations in which they have had influence. That course of doctrine did not end with them. Congregations that have departed from Scriptural standard today are not the result of their own teaching but the teaching of the generation before.

2. Prosperity

Prosperity is something that can destroy you whether you have it or not. Just to have an unlawful desire for it will destroy you. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Timothy 6:9. Jesus warned about the cares of this world and the deceitfulness of riches. Conservatives and liberals alike are being choked today by the prevailing standard of living. Things that God never intended that we have in our homes — knick-knacks, costly furniture, ornamentation (is it not just as wrong to ornament our homes as to ornament our bodies?) — we have because we have the money and are able to buy them. We think of them as legitimate for poor people like us, as we say, because we are able to afford them. Culture

demands that we have a fine home and car. This is the kind of society in which we live. It is strangling the spiritual lives of many.

How much do we sacrifice for the Lord? Do we do about as we like and give what is left over to the Lord? We eat the best of food, wear good clothes, and live up to our means with little left over for the Lord. Our treasures are to be in heaven.

3. Wanting to Be Like Others

It is the tendency of mankind to want to be like others. This is a temptation, especially to young Christians, to want to speak, talk, or walk like someone whom they admire. And this is something we do not seem to grow out of.

King Ahaz (II Kings 16) wanted an altar the same as the heathen king of Damascus had. So today many are copying the methods of worship of the heathen around them. They want to be like others in their religious activity. Even some plain churches would like to operate as other churches, setting up mission programs comparable to others. The mission was not wrong, but the program was. She sent out the best spokesmen, the best educated men she had — instead of the most faithful. Or she copied other churches in centering church services around children rather than around the preaching of the Word. And today the practice is to have discussion groups instead of preaching.

There are many things in which people want to be like others. Some like to smoke or use slang words. Some want to put a necktie on so that they are not as different. I knew a young woman who formerly dressed simply. One time when she came from town she told how people had stared at her and how embarrassed she had been. She did not like it. Today she has laid aside her modest apparel. Others may not want to be different in their educational status. They want to be approved by the world. We need to be careful in all of life.

Are we willing to stand up and be like Jesus, regardless of others? May God deliver us from the desire to be like the world and keep us from falling away with the drift of our time.

— Adapted from *The Christian Contender*



You can't get rid of your temper by losing it!

It is not the leap at the start but the steady going on that gets you there.

Give according to your income lest God make your income according to your giving.

You are no more spiritual than you are Scriptural.

COUNT YOUR BLESSINGS

Great is the Lord and greatly to be praised! Surely the Lord is to be praised for all the mighty wonderful blessings He has given us thus far in the year 1974.

Have you ever stopped to think that our every breath that we take is from God? Every human being, every tree, every flower, every animal, every fruit and vegetable comes from God. Too many things we take for granted and we fail to thank God for His blessings to us. Where would we be if we didn't have any of these natural blessings? Would we grumble and fret because we didn't have these blessings or would we fall on our knees and thank our Lord again and again for the blessings that we have.

Many people are never satisfied with the weather, the grass—the garden, how scrubby it grows—or how much of an abundance of food they have that they let go to waste and spoil. It's pitiful to see such a wasteful nation, "Blessings are upon the head of the just: but violence covereth the mouth of the wicked," Proverbs 10:6.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent," Proverbs 28:20. A few months ago I rested my eyes upon a saying which read, "Be careful how you live, you may be the only Bible your neighbor reads." How true indeed is this saying. It takes every effort that we put forth to let our light shine to be a better witness in this dark and sinful world.

Young people wherever you go, whatever you do, do those things that are pleasing to God. Let people know that we are a child of God by our actions and our modest apparel. Be bold, for it takes boldness to stand for the right. Most of us have gone through trials out in the world in some way or another. Many times we were approached with questions that were hard to answer. Listen, dear young people, if we have our all in Him we will not fear when a question is thrown at us again. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," 1 Peter 3:15.

I like to think as the Psalmist David when he said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," Psalm 19:14.

If it wasn't for Christ dying on the cross for us and giving a ransom for us, just where would we be today? Truly we are living in a time when we should count our blessings.

Yes, we need to count our blessings every day. Let us realize where our breath comes from for it's only a short time that we live in this world so we should fight the good fight of faith and

lay hold on eternal life.

Be thankful that we may obtain salvation through Jesus Christ.

Be thankful for our wonderful Christian parents.

Be thankful for our "old time religion" grandparents.

Be thankful that we still have the privilege to go to the house of worship.

Be thankful for annual conferences in freedom, safety, and peace.

Be thankful for all things and let us be at all times working and abounding in the Lord. Only God knows when our life will be taken from us. We can count our blessings over and over, and we can count our blessings so bountiful and free, yet we can never count them all because God is so good to us.

I like to think of the Apostle Paul when he wrote these lines: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," Ephesians 1:3.

In Christian Love,
Sister Shirley Frick
R. 1, New Madison, Ohio 45346



THE PRECIOUS BLOOD OF CHRIST

The atoning blood of Christ is mentioned repeatedly in the Scriptures. Jesus instructed His disciples to engage in a special service (the Communion service), and to observe it at intervals down through the centuries — so that we might not forget the blood that was shed for us on Calvary.

Throughout the entire Bible there are dozens of references to sacrifices and to blood. Some say that the Christian religion is a gory religion (a religion that finds its delight in the shedding of blood) — but the Cross of Christ and the shedding of His blood are the means by which we who were "sometimes afar off" are now "made nigh" unto God. It is the blood of Christ that brings a reconciliation between the sinner and God. This is the heart of the Christian message. It is the foundation of our Christian faith. If we are not clear about the blood of Christ, we can't be right anywhere. Our gospel is a gospel of blood.

1. THE NECESSITY FOR BLOOD ATONEMENT

It was our sin that made the crucifixion of Jesus a necessity. Paul says (in Romans 1) that the mind of man is filled with all unrighteousness, fornication, wickedness, covetousness, envy, strife, malignity, and so forth. Jesus says (in Mark 7, beginning

at verse 21), "For from within, out of the heart of man, come evil thoughts, and fornication, and slander, and pride, and foolishness." These are accurate descriptions of the inclinations of the human heart — and if these words don't describe the tendencies of your heart — either you are not a normal human being, or else you don't know your heart like God knows it.

When I examine my own life, I find tremendous tendencies to go the wrong way. I've never committed the act of murder, but I've spoken words that were intended to slay. I've never committed the outward act of fornication or adultery, but I've cast looks that were intended to be lustful. And so, even though one may never have committed any of the grosser outward sins — still he is a great sinner, and in need of reconciliation with God.

One man said, "You know, I haven't sinned in the past forty years." Nonsense! When measured by the Bible's standard of right and wrong, every human being is found wanting. If we once see ourselves as God sees us, we will say with Moses, "I am unworthy"; and with Isaiah, "Woe is me for I am undone"; and with Job, "Behold I am vile." Your sins may not be exactly like my sins, because there are hundreds of varieties of sin — cheating and swearing and envy and adultery — but whatever they are, they put separation between us and God. And God's holiness demands that sin be punished. Even John 3:16 has a dark side to it. We must never forget the word "perish". Man is in danger of perishing! There's something awful from which we need to be saved! Our sins have put a separation between us and God — and so the crucial question is, "How can God and man become reconciled again?"

In the minds of many, salvation is a kind of do-the-best-you-can sort of thing. They look at it as a stack of good deeds set up alongside a stack of bad deeds, and hope that when life is over, the good deeds will outweigh the bad. Thus, salvation is a cheap religious exchange — in which for our goodness we ask God to forget our badness.

Others are foolish enough to believe that all one has to do to become reconciled with God, is to practice the Golden Rule. They say that the Golden Rule is the only religion any man needs. The only trouble is that no person has ever kept the Golden Rule continually and perfectly — and therefore instead of saving us, it only adds to our condemnation.

The gulf between man and God is so wide and the separation is so great, that no man by his own efforts is able to bridge it. And so God himself (moved by love and mercy), acted on behalf of man — and He himself provided a means of atonement. He sent His own Son into the world, who was crucified at the hand of wicked men, and whose blood was shed from a Cross — in order that He might justify secure a reconciliation between God and man.

You see — Jesus is God — and so when Jesus died, God himself was dying. And thus God himself paid the penalty that we should have paid. God paid it. The Bible speaks of the "Church of God" which He "purchased with his own blood" (Acts 20:28). God himself purchased the believer with His own blood.

One historian tells of a guerilla leader named Shamel, who was fighting against the Czars in Russia in 1870. A number of men and their families camped together in the same area. They were under Shamel's leadership, and one day stealing broke out in the camp. Shamel laid down the law. He said the penalty for anyone caught stealing, would be one hundred lashes with a whip. Before long the thief was caught — and it turned out to be Shamel's mother! Now Shamel had a problem — a problem of law, and also of love. For the sake of justice, stealing just couldn't be tolerated, and yet at the same time, he loved his own mother. The punishment was to be carried out — and it was carried out. But after several blows of the whip had been lashed upon his mother, Shamel removed her from the place of punishment and ordered that the lashes be put upon his own back. And thus the law stood (the crime was punished), but because he took the punishment in his own body (so that his mother could go free) — his love stood too. And just so, God shed His own blood, in the person of Jesus Christ, for us. This is simply God's plan of salvation. He could have chosen some other plan, but this is the plan He designed. God chose to use the glory and the mystery of the Cross — in order to save us. To be continued.

— Bible Helps

Selected by Brother Willard Beam



SOFTENING-UP PROCESS

Without doubt some will dispute this title but its concern better be discussed seriously. Christians, as well as others, are being conditioned today by the mass media (TV, newspapers, movies, magazines, books) and public meetings to fall for the one who shall come and whose appeal will be "all power, signs, and lying wonders."

We are in a softening-up process. It is a time of pre-occupation with astrology, the occult, demonic, satanic power, and spiritualism. Books by the dozen are appearing about the same subjects. Recently I received a review copy of Dictionary of Satanism, which is a 357-page book of definitions of current and past terms dealing with the occult phenomena.

This book points out that popular novels, films, music, magazines, newspapers, particularly those of the underground

type, produce a constant stream of satanic encounters, firsthand accounts of presumably unexplainable situations involving spirits, witches, and other satanic phenomena in their widest application. There is the omnipresence of the cult of evil.

Everywhere, there is a passionate eagerness to discover and test, to draw new assurances from superstitions and spirits, and to describe supernatural experiences.

W. T. Purkiser has a real point: "Frankly, I hate to see the church follow along with increasing interest in the preoccupation of demonology and the type of 'divine healing' represented by 'leg lengthening' and 'filling and straightening teeth.'"

"In my mind, this is all part of the 'softening-up' process going on to prepare the public (and even the very elect) for the coming of the one whose appeal will be on the basis of 'all power and signs and lying wonders' (Matthew 24:24; John 4:48; 11 Thessalonians 2:9; Revelation 13:13-14).

"Paul wrote, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons)' (1 Timothy 4:1).

"The grammar of this verse shows that the 'doctrines of demons' were not only doctrines originated by demons, but doctrines about demons. The genitive indicates not only origin but object.

"I do not mean that Christians should not know about the workings of Satan and his demonic hosts. It never helps to underestimate one's enemy.

"At the same time, that knowledge ought to be drawn from the New Testament, and the New Testament puts its major emphasis on the fact that Satan and his principalities and powers are a defeated foe. 'Greater is he that is in you, than he that is in the world' (1 John 4:4)."

We must be reminded that possession of any spiritual gift or supernatural power is never only or even the primary evidence that a person has the Holy Spirit. In the New Testament the primary evidence of the Holy Spirit is not in some charismatic, spectacular, supernatural, or ecstatic gift. The evidence of the Holy Spirit is moral and ethical. It is in whether the life and spirit is Christlike. That is why the Apostle Paul says, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

In fact it is striking to see that Jesus and Paul warn against thinking that the working of great miracles or the displaying of gifts of healing or speaking are sure signs of the Holy Spirit at work. In the last times when great signs and wonders are done, we are told not to follow such but to test if such have the Christ Spirit.

The darkest hours of history were those when men sought to

demonstrate Christianity by the spectacular rather than living the Christlike life. Desiderius Erasmus wrote in 1503, "Nor shall I believe that you are in the Spirit except I behold in you the fruits of the Spirit."

Therefore it seems to me we ought to be doubly diligent in our awareness of what is certainly a softening-up process. We must beware of thinking that everything supernatural is of God. We better keep our test of the Holy Spirit where the New Testament keeps it, in the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

— John Drescher



OBEDIENCE

There are two kinds of obedience, willing and reluctant. When the Lord Jesus performed various of His miracles, those who assisted Him at His directions, were willingly obedient. When the people were making merchandise of sacrifice material in the Temple, our Lord drove them from the Temple. They were reluctant in their obedience. What motivates your obedience to Christ? Circumstantial compulsion or love's constraint? You may bow your knees to Him now in worship. You will have to bow your knees to Him in honor when He is King, if you refuse Him now. Love "doth not behave itself unseemly" and willing obedience to Him is very "seemly".



NEWS ITEMS

McCLAVE, COLORADO

The Lord willing, the Cloverleaf Congregation plan a revival meeting, beginning September 22 through September 29. Hayes Reed of Modesto, California will be the Evangelist.

On Saturday, September 28, services will begin at 11:00 A.M. with communion in the evening.

Come and worship with us in these meetings.

— Sister Rosella Kasza, Cor.

NOTE OF THANKS

I wish to thank all the Brethren, Sisters, and friends for the cards, letters, flowers, gifts, visits, and especially the prayers during my long confinement and recent surgery. Your thoughtfulness is very much appreciated. May the Lord bless each one of you.

— Sister Marguërite Marks

CHILDREN'S PAGE

PEACE BETWEEN JACOB AND ESAU

"And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men." When Jacob had last seen his brother, Esau had threatened to kill him. Jacob had deceived and lied to his father, Isaac, to obtain the blessing and Esau was very unhappy about the whole thing. So Jacob had cause to be worried about meeting Esau. But the time had come and Esau was coming with four hundred men. Jacob had already sent gifts to his brother and so as a final act of defense had put the handmaids of Leah and Rachel ahead of them with their children, then Leah and her children, and last of all Rachel and Joseph whom he loved most. Then Jacob went before them and bowed himself seven times to the ground until he came near to his brother, Esau. It had been almost twenty years since the brothers had met and God had blessed them both. Old grudges did not mean now what they once did and when Esau saw Jacob coming to meet him, he ran to him and fell on his neck and kissed Jacob and they both wept.

Esau wanted to know who the children and women with Jacob were and Jacob said they were those that God had given him. Then the handmaids and their children came to Esau and bowed themselves and then Leah and her children and finally Rachel and Joseph. This was the custom in that time — just like we would shake hands with someone. Then Esau asked what Jacob meant by sending the droves of sheep that Jacob had sent on before and Jacob said that he did it that he might be forgiven and that he could find grace in the sight of his brother, Esau.

Esau replied, "I have enough, my brother; I don't need anything— keep what you have for yourself." Jacob insisted that he receive it because it seemed to him since he had seen his brother's face, it was as though he had seen the face of God. So Esau took a present of Jacob and they went on their way — Esau to the land of Seir and Jacob to the land of Succoth.

What a beautiful picture this is of how God can turn hate into love. God had blessed them both so they had need of nothing. The land was big and their flocks were plentiful. They could live in peace with one another.

When we feel we have been wronged by someone, let us look to God whose love is so great He can forgive and forget the sins of all those who trust in Him.

— Brother Rudy Cover



Don't brag: it isn't the whistle that pulls the train.

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Paul R. Myers
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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THOU REMAINEST!

When from my life the old-time joys have vanished,
Treasures once mine, I may no longer claim,
This truth may feed my hungry heart, and famished:
Lord, Thou remainest! Thou art still the same!

When streams have dried, those streams of glad refreshing —
Friendships so blest, so rich, so free;
When sun-kissed skies give place to clouds depressing,
Lord, Thou remainest! Still my heart hath Thee.

When strength hath failed, and feet, now worn and weary,
On gladsome errands may no longer go,
Why should I sigh, or let the days be dreary?
Lord, Thou remainest' Could'st Thou more bestow?

Thus through life's days — whoe'er or what may fail me,
Friends, friendships, joys, in small or great degree,
Songs may be mine, no sadness need assail me,
Lord, Thou remainest! Still my heart hath Thee.

— J. Danson Smith

OVERMUCH CARE

"Therefore I say unto you. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ... Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth ye have need of all these things." Matt. 6:25, 27:31, 32.

Just previous to this, Jesus admonished to lay not up the treasures of this earth, where moth and rust corrupt and thieves break in and steal, but rather to lay up treasures in Heaven where they are safe. "For where your treasure is, there will your heart be also." This is just as true as can be. We remember the war years when tires, and shoes, and sugar were hoarded against the day they might be needed. It is still the same today. A rumor is started that some item is scarce and everyone dashes out to stock up. Is not this overmuch care?

I do not believe our Heavenly Father wants His people to be overly careful about the things of this life. As the Scripture indicates, if God takes care of the birds of the air and not even a sparrow falls to the ground without His notice, shall He not care for us? Why is it we seemingly cannot grasp this truth?

The promises of God should keep us from overmuch worry. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." Heb. 13:6. Col. 3:5 tells us that covetousness is idolatry. When Achan saw the Babylonish garment, the silver and the gold wedge, it was too much for him — he thought he just had to have them, but it cost him his life and all that he had. Joshua, chapter 7.

In Jeremiah 17:7 we read, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Blessed indeed are those who put their confidence in God for they shall not be ashamed. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7. Is God our stronghold in the day of trouble, or do we go along the best we can in our own strength?

We find overmuch care is an obstruction to the gospel. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. 13:22. We

cannot possibly be at our best if we are fearful or worried. Our cares and worries are detrimental to our health and peace of mind.

We remember Martha was cumbered with much serving and complained to Jesus, asking Him to ask Mary to help. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41,42.

How careful and troubled we become needlessly! May God give greater faith that we may look unto Him and not have over-much care.

"Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6,7.



YOUR MISSION IN LIFE

Conference 1974 — Brother Joseph Flora

As we worship together here in this wonderful land of freedom, this place of opportunity, it is hard for us to remember the suffering of the saints and missionaries of old. Our Brother mentioned in his opening remarks about Apostle John, who had witnessed so much of the suffering of the saints, and later he also had been called to suffer. We think of Paul and Silas, who with their feet in stocks sang praises unto God at midnight. The children of Israel were asked to sing when they were in captivity,

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but they answered their captors, "How can we sing the songs of Zion in a strange land?" We don't know much about persecution tonight. Truly we are blessed.

What does it mean to be a missionary or what does the word mission mean? One reference says "task assigned." There are many definitions given but this is the one that I chose. For the basis for our thoughts we would turn to St. Luke's Gospel, chapter 8, verses 38 and 39, "Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 'Return to thine own house, and shew how great things God hath done unto thee.' And he went his way, and published throughout the whole city how great things Jesus had done unto him." I suppose you are familiar with the story. After this great miracle that Jesus had performed, the people requested Him to depart out of their city and Jesus granted them their request. Jesus never did force His way into the lives of men and women.

Sometimes we make requests of the Lord and we may think that He isn't giving us justice if He doesn't give us what we desire of Him. This recovered man made a request. No doubt it would seem to us a reasonable request. It is a desirable thing, for this man requested that he might go and be with the Lord, but Jesus refused him that request. He gave him something better to do. He said, "Return to thine own house, and shew how great things God hath done unto thee." That was his mission. What a wonderful change came into this man's life after he met Jesus and let Jesus have control of his life. Before, he was in the wilderness, naked and not in his right mind—a terrible existence! This man really had something to show to his home country and his own house.

We want to think about that for just a moment. Not all of us are what we commonly call missionaries. Not many of us will be sent to a foreign land. For most of us our mission in life is right where this man's was—right at home. We have the same responsibility. Often, the hardest people to win to the Lord are those of our own family. They not only see us on Sunday, when we are at our best, but they see us day by day, when we are tired, hungry, sick, and when someone has mistreated us. They watch our reaction to the worries and trials that come into our life. Jesus spoke concerning His own house. "A prophet is not without honour except in his own house and in his own country." I would like to challenge you with the thought that if you win those that are dearest to you, perhaps you have filled a great part of the mission on which God has sent you. I believe that the greatest challenge that really faces the Christian is witnessing to those of his own household and to those with whom he comes in contact each day. It may be his nearest neighbor or those with whom

he works.

Before Jesus was taken up into Heaven, He spoke to His disciples of their need for the Holy Spirit. In Acts, chapter 1, verse 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jerusalem was pretty close home, wasn't it? Yet it was His first command. It was their first duty.

It is easy to witness here tonight, we are among friends and those who believe. An executive once said that he had no problem when he went to the slums, where he felt the need was great, but the hardest was when he sat across the table from one who was his equal. I think we are challenged tonight with those around about us. We know the world is filled with wickedness, sin, and degradation. We see crisis in governments of many nations. Corruption in politics, overthrowing of leadership, with other fractions usurping power. Time is short. Our task is that much greater.

Missionaries are people. All real live people. They are not heavenly beings. Some are young, some are old. Let's not give the excuse that it is another's task to evangelize the world. It is your task and my task. I challenge you, even if you are unworthy, to submit under the mighty hand of God. He will exalt you and bring you unto that place where you can be an effective witness for Him. That brings us back to the thought of this man who was commanded to go back unto his own house and there show the great things that Jesus had done for him. He had a very real experience. I would like for you to stop and think just a little bit tonight. Where would you be if Jesus had not an influence in your life? I know that many of us have been raised very near to the church with the influence of godly fathers and mothers and godly brothers and sisters. We don't stop to think what great things the Lord has really done for us. You can visit the most wicked places and observe the most hideous of crimes and tremble and then lift your voice in praise to God, thanking Him that you are not that criminal. We have a mission to prove to the world around us that to be a Christian is a good and pleasant experience. Christians have the most joy and are the most contented people on the face of the earth. It is a blessed experience to be a child of God. I am reminded of the prayer of a little five year old girl. "Dear God, please make the bad people good and the good people pleasant." There is good admonition in that prayer—make the good people pleasant.

Every year at planting time thoughts come to my mind as we plant the seed. We might get discouraged sometimes and say, "What's the use, no one listens to us anyway." Riding along with my neighbor one day we passed the field where I had just

spread fertilizer a few days before. The neighbor asked, "Are those your tracts?" "Yes," I said, "they are my tracts." You know sometimes our tracts are noticed by others when we least expect them to notice them. I wonder by our lives as we go from day to day planting seed, do people ask the question, "Are those your tracts?" We don't start out by criticizing our neighbor by the wrong things he is doing, but first we must prepare the soil so that the seed might fall into good ground. Jesus said that the seed that fell on stony places didn't bear much fruit; the seed that fell by the wayside didn't bear much fruit, but that which fell on good ground brought forth much fruit. When we plant seed we are careful in the selection of seed. We study with care before we plant, then after it is planted we go out and check on it to see if it is coming up. We check to see if it is rooted deep enough to reach the moisture, whether it be able to grow and bring forth fruit. When we labor for the Lord in His vineyard, are we careful to go back and check to see if our work is bringing forth fruit?

We read the history of the church. Many of our forefathers moved from one state to another. I suppose if someone would have approached some of these brothers and sisters that started out in their covered wagons with very little of this world's goods and would have suggested to them that they were missionaries, they would have been astonished. Yet, as soon as they were settled in their new homes they gathered together for prayer, to study the Scriptures, and they invited their neighbors to come and worship with them. They would request a minister to come and hold meetings for them and the church grew.

One of the first missionaries we might think of in the New Testament was the disciple, Peter. Peter was the first missionary to go to the Gentiles. It was the house of Cornelius that Peter went to after he had the vision on the housetop. He had a wonderful experience there. This was after the day of Pentecost when Peter preached that great sermon and great multitudes were added to the church. Someone must first influence a missionary to become a christian. It was Andrew, Simon Peter's brother, that brought Peter to Jesus. I don't find much in the Scriptures about Andrew. He is rather an obscure person, isn't he? I know that he was Simon Peter's brother. I know that he brought his brother Peter to Jesus. I know that he was a fisherman. Suppose that Andrew hadn't brought Peter to Jesus? You may be an obscure person or you may be very prominent, it matters not to me. If I could influence your life, just one of you tonight, and you would become someone like Simon Peter, I would accomplish a great deal.

We think of another model missionary, the Apostle Paul. If the Apostle Paul had not been the chosen vessel unto the

Gentiles, I wonder where you and I would be tonight? Perhaps you say God would have raised up someone else. That is the way we go about thinking. If we don't want to do something we think someone else can do it. The Apostle Paul wasn't always a Christian. Paul persecuted the Christians, but a great change came into his life. I want you to think about that for a little bit. What caused that great change? I know that many of you might say that it was the great light that shone from Heaven that struck him to the earth, but I want to go back of that a little bit—to that scene the Apostle witnessed only shortly before this time. I don't know much about Stephen, he was a faithful person and filled with the Spirit. He was chosen one of the seven deacons, but I don't know much more about him as far as his background was concerned. But in my mind he had a wonderful influence on one who stood near by when he was stoned. The Scripture says that as Stephen was being stoned the witnesses laid down their clothes at a young man's feet, whose name was Saul. I don't know what God will require of your life, but if you should give up your life as Stephen was required to give up his life to influence another Apostle Paul, as it were, your life would not have been sacrificed in vain, but it would accomplish a very great purpose.

I know that you are going to say I can't be a missionary; maybe you will excuse yourself as too young. In II Kings there is a story of an Israelite maid in captivity. I don't know how old she was, the Bible doesn't say. But I have to think of her surroundings and the conditions she found herself in. It wasn't her desire to be there. In that day bands went out and took captive children living in countries near by. This little maid was one of those captives. I suppose she had a rather hard life but she didn't forget that there was a God in Israel. So great was her faith that the great man Naaman, after he had been introduced by the witness of this little maid, said that I know that there is no God in all the earth but in Israel.

II Cor. 5:10, 11, the Apostle Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." The Apostle Paul was convinced that there was a need for missionaries, "Knowing therefore the terror of the Lord, we persuade men." Are we ambassadors for Christ? Tonight, I challenge the young as well as the old, you can be a missionary. You do have a mission in life!

—Selected by Sister Maxine Surbey

IDLE WORDS

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment," Matthew 12:36.

Idle words—careless or flippant speech—a gossip tongue. How much harm these may do!

Yet little as the perpetrator of idle words may realize this, the greatest harm of all is to self. For every idle word must be accounted for in the day of judgment.

Sometimes the idle word is compassed in that bit of sarcasm aimed at a friend. It seems rather clever at the time. Yet it may be the means of wounding a kind heart, of spoiling a beautiful friendship.

Sometimes it is a jealous thought expressed. And instead of endearing one's self to the hearer, it rebounds with the red-hot branding of a jealous disposition.

Sometimes it is a little story whispered from door to door about the goings on of a neighbor. Yet how many would repeat it if they knew their name would be appended to it as its originator, or at least the voucher for it? All this must be accounted for in the day of judgment.

There are other idle words, too, that surely come under condemnation. Matt. 12:31, 32. This generation has become excessively careless in the use, and abuse, of the Lord's name. Instead of speaking the name of God with reverence it is spoken in ribald slang and "friendly" cursing. Think not that this will be judged?

Jesus told the Pharisees: "A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things," Matt. 12:35.

Our government has utilized many waste tracts of land into clean, livable housing projects, other lands into reforestation, yet others into huge water supplies and flood controls.

Just as wholesomely may those idle words be put to work. First of all, by making a thing of beauty of our own character; a person of a clean speech is an asset to any neighborhood. And a kind word has untold healing power for the lonely or sad heart.

The little story with a clean laugh in it is not useless if used to cheer a friend or fellow man. Jesus told many stories and parables, but always with an uplifting purpose.

Use this for your guide against those idle words that they come not into condemnation: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," Psalm 19:14.

— Clara M. Morrison

THE PRECIOUS BLOOD OF CHRIST

2. THE NATURE OF THE BLOOD ATONEMENT

The New Testament says over and over again, that it was the death of Jesus that made a perfect atonement for man's sin.

Jesus says (Matthew 26:28), "This is my blood of the new testament, which was shed for the remission of sins."

Paul says (Romans 5:9), "Being now justified by his blood, we shall be saved from wrath through him."

Peter says (1 Peter 1:18), "You were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

John says (1 John 1:5-7), "God is light . . . and the blood of Jesus Christ his Son, cleanses us from all sin."

The Revelation says, "Unto him that loved us and washed us from our sins in his own blood" (Revelation 1:5).

The Scriptures teach over and over again that the blood of Jesus Christ has made satisfaction for sins — and that in his death, the penalty for our sins has been paid. The blood atonement is described in the Scriptures, by the use of a number of phrases and figures of speech.

One of the words is "propitiation." The word "propitiate" means "to turn away wrath." God's wrath is heavy upon us because of our sins. It is not that God storms around in the heavens like a man who has lost his temper, but He has a fixed attitude of displeasure with sin. Sin offends God, and God is displeased — but Jesus died to 'propitiate' (to turn away) the displeasure of God. Romans 3:25 says that God set Jesus forth "to be a propitiation for our sins through faith in his blood."

Another phrase is that the blood of Jesus 'cleanses from sin.' Sin lets a crimson stain upon our lives. Martin Luther once thought he saw Satan coming toward him with a huge book under his arm. "This book," said Satan, "contains the record of the sins in your life." Luther said, "Stop! Here's another book — it says that the blood of Jesus Christ cleanses us from all sin." Luther was quoting from 1 John 1:7.

Every lie you told; every mean low-down thing you have done; your hypocrisy; your evil thoughts — all can be cleansed by the blood of Christ. William Cowper wrote:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

And so it is. The blood of Christ cleanses from sin.

Then too, the Bible says that Jesus died as our "Passover" sacrifice. You remember that awful night in Egypt when the

death-angel was to move over the land and take the life of the oldest child in every home if there was no blood on the doorpost (see Exodus 12). When the death-angel came to a home where the doorpost was sprinkled with blood, he passed over that home and spared the oldest son. And just so the New Testament teaches that Christ's blood serves as the ground upon which God passes over us and spares us. The Bible says (1 Cor. 5:7), "for even Christ our Passover is sacrificed for us."

A final phase related to the nature of the blood atonement, is the fact that Jesus died as a Substitute for us. The word "Substitute" means that He died in our place; He bore our penalty; He stood where we should have stood. The Apostle Peter says, "He suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). Substitution means that something happened to Christ, and because it happened to Him, it need not happen to us.

Remember that the Cross Jesus bore — really belonged to a criminal named Barabbas. Surely, Barabbas dreaded the day of his execution — but when the authorities came to his cell, they came with good news. They said, "Barabbas, you are a fortunate man; Jesus of Nazareth is going to die in your place; we have orders to release you." And the criminal Barabbas was set free! He was absolved of the charges against him! He was saved from the death he deserved to die! Barabbas went away a free man — not because he was innocent, but because Another took his place. And that's how it is with us.

3. THE RESULT OF THE BLOOD ATONEMENT

The atonement is for everyone, but it only becomes effective for those who believe. If we believe with genuine faith that Christ's blood satisfies God's penalty for sin, there are several results.

First, our redemption is paid. The word "redeem" means "to buy back." The sinner is pictured in the Bible, as a slave, sold under sin (Romans 7:4). He has no power to free himself, unless someone takes pity upon him, and comes to the slave market and buys him from his master and sets him free. Christ is the One who does this very thing for us. The Bible says that "we have been bought with a price" (1 Cor. 6:20). Philip Bliss caught the essence of this thought, when he wrote:

"Sing, oh sing, of my Redeemer,
With his blood he purchased me;
On the Cross he sealed my pardon,
Paid the debt and made me free."

A second result of our accepting Christ's atonement is that our justification is secured. In the Book of Romans, Paul says

we are "justified by his blood." Justification is a beautiful word. It's more than forgiveness. A man may steal from his neighbor, and if he is caught, his neighbor can forgive him — but the man who stole, is still guilty of the crime. One who is justified (by way of contrast) is not only forgiven, but is actually acquitted (declared to be "without guilt"). One who comes to the foot of the Cross and accepts Jesus Christ and meets the conditions of salvation (faith, repentance, and baptism) — is counted just-as-if he had never sinned. He is declared not guilty; he is justified; his sins are canceled. The Bible says, we are now "justified freely by his blood" (Romans 5:9).

A final result of receiving the blood atonement, is that our victory is made possible. Revelation 12:11 says, "And they overcame him by the blood of the Lamb." The blood of Christ has power to make us victors more and more over sin. There are many blasted, defeated lives. There is scarcely an hour goes by, that Satan doesn't bring upon us a fresh attack — and since we are still in the physical body, sometimes we're led into sin.

But the power of the Cross is our best defense against evil. We must learn to think often about Calvary, and to remember the blood that Jesus shed. When one is thinking about the Cross; when one is thinking about the price paid for his salvation; when he is thinking about the lonely Son of God (and His blood-stained hands and feet) — in those moments, sin has no power over him. Charles Wesley says in one of his hymns, "Oh for a heart to love my God, a heart from sin set free; a heart that always feels the blood, so freely shed for me." Oh God, give me a heart that always feels the blood!

When you are tempted to do wrong — think of Calvary; picture Jesus on the Cross; consider the agony He suffered in your behalf; take time to "feel the blood" — and you'll find that sin becomes less appealing, and some day in that great eternal world, it will be said of you, "He overcame by the blood of the Lamb."

This has been the heart of God's wonderful plan of salvation. What can wash away my sins? Nothing but the blood of Jesus. Nothing but the blood of Jesus can guarantee the salvation and safety of your soul.

Charlotte Elliot was an opera singer who sang charmingly one evening before a gathering of well-known people in London. Among that group of people was Caesar Milan a preacher of the Gospel. After dismissal that evening, he tactfully approached Charlotte Elliot, and said to her something like this: "I was thinking as I listened to you sing tonight, how tremendously you could benefit the cause of Christ if your life were dedicated to Him — but (he said) you are a sinner in the sight of God. However I am glad I can tell you that the blood of Jesus Christ cleanses from all sin." The young lady was disturbed at his presumption to call

her a sinner — but he kindly replied, "I mean no offense; I only pray God's Spirit will convict you."

They returned to their homes that night, but the young singer couldn't sleep. The face of the preacher appeared before her; his words kept ringing through her mind. The blood of Jesus Christ cleanses from all sin. Finally, at two o'clock in the morning, the young opera singer sprang from her bed, took a pencil and paper, and with tears in her eyes — Charlotte Elliot wrote the words of the well-known hymn:

"Just as I am, without one plea,
But that Thy blood was shed for me;
And that Thou bidst me come to thee,
O Lamb of God, I come! I come!"

We urge you today, to say with Charlotte Elliot, "Just as I am, without one plea, "but that thy blood was shed for me." Regardless of how many blotches your life has seen — the moment you turn to Jesus Christ in sincere repentance and faith — He will blot out every stain, forgive every iniquity, and treat you as if you were an innocent person. Won't you pray, "Lord Jesus I know I'm a sinner, and I deserve your wrath; I believe you died to pay for my sins; I'm going to receive you today as my Saviour."

To accept Christ (and to have one's sins forgiven) does not mean that he can do as he pleases, and live on in sin — and then expect to walk up to God in the day of judgment and demand a share in the eternal reward. Obedience is going to be a fruit of real faith — and any professed faith in Christ which says nothing about obedience to God — is not faith, but merely presumption.

Concluded.

— Bible Helps

Selected by Brother Willard Beam



NOT WASTED

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some hearts will receive their blessing and their joy.

CHILDREN'S PAGE

AN ALTAR TO GOD

Genesis 35

God told Jacob to go up to Bethel and live there and make an altar unto Him. Then Jacob gathered his family together and all his servants and told them to put away their idols and be clean and change their clothes for he was going to make an altar to the real God of Heaven. It had been this God who had helped and blessed them so much. Then they gave Jacob all their idols and the earrings which they had in their ears. Jacob took their images and jewelry and hid them under an oak tree by the city of Shechem.

Jacob and his family and servants and flock had to pass through country where there were people that were enemies of Jacob. But God put fear into the hearts of these people and they did not molest Jacob and his family. God was watching over Jacob.

Jacob came to Bethel and built an altar to God where they could burn sacrifices to God, for this was pleasing to Him. It was the worship that God accepted in Jacob's time.

God appeared unto Jacob again and blessed him and changed his name from Jacob to Israel. Israel means "A prince of God." Truly Jacob was a prince of God because he became the father of the nation of Israel who became God's chosen people. And the promise that God promised Abraham and Isaac concerning the land of Palestine was passed on to Jacob and his descendents. Jacob had twelve sons who became the twelve tribes of the children of Israel.

Jacob built an altar for the Lord and sacrificed the best of his flocks. He had a heart that desired that God would go with him because he knew God was the only one he could trust. Can we like Jacob, desire the blessing of God? Can we make our hearts an altar to sacrifice our sinful ways and accept the teachings of God's only begotten Son that we might be blessed of God and have everlasting life?

— Brother Rudy Cover



If we want to be separate from the world in judgment, we must be separate now.

If religion has done nothing for your temper, it has done nothing for your soul.

NEWS ITEMS

MOUNTAINDALE, MARYLAND

We, the members of the Mountaindale Congregation, because of the illness of some of our members will not be able to have our Lovefeast. It would have been the last Sunday of September.

— Sister E. May Rice, Cor.

PLEVNA, INDIANA

The Lord willing, the Plevna Congregation will hold their revival meetings October 6 through October 20, beginning with a Harvest Meeting. Elder James Kegerreis will be the evangelist.

Our Lovefeast services will be Saturday, October 19, beginning at 10:30 A. M., with afternoon services at 2:00 P. M., and the Lovefeast at 7:00 P. M.

We welcome all to come and worship with us.

— Sister Ruthanna Lilly, Cor.

MARRIAGE

NOECKER — KEENEY

Sister Darlene Noecker and Brother Michael Keeney were united in holy matrimony on July 20, 1974, at the Dunkard Brethren Church of Frystown. Sister Noecker is the daughter of Brother and Sister Daniel Noecker of R. 1, Bethel, Pennsylvania. Brother Keeney is the son of Brother and Sister Norman Keeney Jr., of R.3, Red Lion, Pennsylvania. They will now be making their home at R.3, Boxwood Rd, Red Lion, Pennsylvania.

OBITUARY

ARTHUR CLINGENPEEL

Son of John and Lavina Zook Clingenpeel was born February 26, 1882, at Bennetts Switch, Indiana, and passed away August 13, 1974, in the Kokomo Nursing Home, at the age of 92.

He was united in marriage to the former Lydia Smoker, who passed away in 1961.

Brother Clingenpeel, feeling the need of a closer walk with his Saviour, united with the Plevna Dunkard Church several years ago.

He was very patient during all his suffering, and many times confessed his faith in the Lord, asking for the anointing service three times during his illness.

He is survived by one daughter, Mrs. Willard Beam, R. 2, Greentown, Indiana; two sons, Ermon of North Manchester, Indiana, and Leon of Avilla, Indiana; seven grandchildren; and fourteen great-grandchildren.

Preceding him in death beside his companion were a son; one

brother; and three sisters.

Funeral services were conducted Friday, August 16, at 2:00 P.M., at the Plevna Dunkard Brethren Church. Elder Harley Rush officiated, assisted by Elder Walter Bird. Burial was in the Kendall Cemetery.



SENTENCE SERMONS

Men are not prepared to live until they are prepared to die.

Every time we compromise, we lose ground, and in the end we lose the thing for which we compromised.

Some heathen are true to their false gods while many professing Christians are false to the true God.

Our yesterdays are the blocks with which we build foundations for the structure for today.

Make room in your heart for Jesus, and He will make room in Heaven for you.



ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER

Oct. 6 — Woe to the Scribes and Pharisees. Mat. 23:1-39

Oct. 13 — Destruction of Jerusalem Foretold. Mat. 24:1-22

Oct. 20 — The Lord's Second Coming. Mat. 24:23-51

Oct. 27 — Parables: The Ten Virgins; The Talents. Mat. 25:1-30

QUESTIONS:

(1) What was one reason why Jesus denounced the Scribes and Pharisees? Mat. 23:12.

(2) Why did Jesus tell those that lived in Jerusalem to pray that their flight be not in the winter, neither on the Sabbath day?

(3) Do you think that the time we live in could be compared to the days that were just before the flood? Mat. 24:37, 38

(4) Why would not the wise give the foolish virgins oil for their lamps? Mat. 25:9

DAILY DEVOTIONS FOR OCTOBER, 1974

THE CHURCH

Memory verse, Acts 20:28

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Tues. 1—Acts 16:1-18

Wed. 2—Acts 16:19-40

Thurs. 3—Acts 18:1-28

Fri. 4—Acts 19:1-20

Sat. 5—Acts 19:21-41

Memory Verse, I Cor. 10:32

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

Sun. 6—Acts 20:1-17

Mon. 7—Acts 20:18-38

Tues. 8—Rom. 16:1-27

Wed. 9—I Cor. 4:1-21

Thurs. 10—I Cor. 6:1-20

Fri. 11—I Cor. 7:1-24

Sat. 12—I Cor. 10:1-33

Memory Verse, I Cor. 12:28

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Sun. 13—I Cor. 11:1-33

Mon. 14—I Cor. 12:1-31

Tues. 15—I Cor. 14:1-20

Wed. 16—I Cor. 15:1-26

Thurs. 17—I Cor. 15:1-26

Fri. 18—II Cor. 8:1-24

Sat. 19—II Cor. 11:1-33

Memory Verse, II Cor. 11:28

Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Sun. 20—Gal. 1:1-24

Mon. 21—Eph. 1:1-23

Tues. 22—Eph. 3:1-23

Wed. 23—Eph. 5:1-33

Thurs. 24—Col. 1:1-29

Fri. 25—I Tim. 3:1-16

Sat. 26—Heb. 2:1-18

Memory Verse, Eph. 1:22

And hath put all things under his feet, and gave him to be the head over all things to the church.

Sun. 27—Heb. 12:1-29

Mon. 28—III John 1-14

Tues. 29—Rev. 1:1-20

Wed. 30—Rev. 2:1-29

Thurs. 31—Rev. 3:1-22

Memory Verses, Eph. 5:27

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. 1:18

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.



Paul R. Myers
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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistakes.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistakes.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make
Through all the way, tho' dark to me,
He made not one mistake.

— A. M. Overton

THE CHRISTIAN WORK

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the ported to watch." Mark 13:33, 34.

Surely this portion of God's Word should be as meaningful to us in our day as it was to those to whom it was first given. We need to realize its importance, feel it, and live and act under its responsibility.

To those who would honor the Lord, there is much to learn. The mystery of godliness is spread before us and we should labor to increase daily in the knowledge of our Lord Jesus Christ.

In following our Lord and Master there is much to enjoy. Many blessings come to us from Him. There is nothing in this world to compare with the peace we may have through Him. We are invited to ask that we may receive, to seek that we may find, to knock that it may be opened unto us.

On the other hand there are many things to endure in the Christian walk of life. There are afflictions, temptations, distresses, even tribulations. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," John 16:33. The Apostle Paul said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Romans 8:35.

There is much to be done in the Christian walk of life. Many want to rely solely on faith for salvation. Others tend to rely on works. But obedience is a practical thing. Obedience is the evidence of discipleship. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work this man shall be blessed in his deed," James 1:25.

The text tells us that every man has a work assigned him. There is the work of repentance, faith, and baptism. We are admonished to work out our own salvation with fear and trembling. The Scripture speaks also of being fervent in spirit and one definition gives the literal meaning as hot or glowing. If all Christians were of this nature think what a change there would be in this world!

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments diversities of tongues," 1 Corinthians 12:28. Also in Romans 12 the church is compared to the human body. "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts

differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." So we see there is abundant opportunity for everyone to have his work.

What, then, should be our attitude as we take up the work God gives His servants to do? Do we do our work first, then devote whatever time remains to God's work? We think how instantly Samuel arose from his bed because he thought Eli had called him.

I believe we should do the Lord's work cheerfully with a ready mind and spirit and not because we must. We should count it a privilege to do whatever we can for the Lord.

Another thought — we should be constant in our endeavors for the Master. In our own work it is the day by day effort that counts. As we work for our employer, we are expected to be present and to do our work well. It is much the same with the Lord's work. His work is continuous. Think what could happen if He went on vacation!

Whatever we do for the Lord should be done humbly. Let us do all for His honor and glory, remembering our obligations to Him. May each one find his work and be found working therein.



Conscience is like a sundial, when the Truth of God shines on it, it points the right way.

With many, conscience is the fear of being found out.

Conscience is a still small voice and half the time when it tries to speak up, it finds that the line is busy.

THE BIBLE MONITOR

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ISRAEL'S TWENTY-FIFTH YEAR

The second week in May was celebrated in Israel as the twenty-fifth anniversary of the founding of the modern state of Israel.

On the withdrawal of British mandate troops from Palestine, the Israelis proclaimed the creation of the sovereign state of Israel on May 14, 1948. Israel became a nation among the nations of the earth for virtually the first time in 2,500 years.

Students of Bible prophecy rightly hailed this as a significant date in the unfolding events of our apocalyptic times.

But the ancient city of Jerusalem remained in other hands. Jerusalem became one of the most bitterly divided cities in the world. The newer western portion was held by Israel. The historic Temple site was on the other side of the barbed wires and machine guns of a no-man's land that ran through the city.

Many were mindful of Jesus' words in Luke 21:24, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then with unexpected suddenness the "Six-Day War" broke out. In a sweeping movement on June 6 and 7, 1967, Israeli armored divisions encircled the entire city of Jerusalem. After a brief but bitter battle they took possession of the whole.

The aftermath of war is always tension. The truce in the Middle East has been an uneasy truce.

Although final adjustments of territory may yet be mad, one thing has become crystal-clear. Officially and unofficially the Israelis have said over and over that, as far as they are concerned, control of Jerusalem will never again pass into Gentile hands. There is every indication that they will be able to make this purpose stick.

In a recent volume, Kurt Koch recalls the words of Rabbi Shlome Goren, chief chaplain of the Israeli army.

On June 7, 1967, Chaplain Goren went to the Wailing Wall — all that is left of the ancient Jewish Temple. It was the first time since 1948 that Jews had been permitted to worship there.

Rabbi Goren carried the shofar, the ram's horn with which the Years of Jubilee have traditionally been proclaimed.

In that historic setting the rabbi said, "In 1948, the year of the foundation of our State, I wrote out a copy of the Torah (the first five books of the Old Testament). In 1956, I took it with me in the Sinai campaign, and yesterday I again carried it with me when I visited our troops in Gaza. We are witnessing today the fulfillment of two millennia of Jewish dreams, and in doing so are entering into the Messianic age."

The open reference to the Messianic age is significant. For the Messiah is presented in the New Testament as no other than

Jesus of Nazareth, who is "both Lord and Christ" (Acts 2:36).

Dr. Koch also notes that in August of 1967, a postage stamp was issued with the Hebrew words Baruch Habbah, "Blessed is He who comes!"

What lies immediately ahead we cannot know in detail. Of this much we are sure: Jesus, Messiah, is coming again.

In the light of prophetic developments in modern Israel's first twenty-five years, we wait and work — reminded in H. L. Turner's words:

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory
To receive from the world "His own."

It may be at midnight; it may be at twilight.
It may be perchance that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own".

Oh joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread, and no crying!
Caught up through the clouds with our Lord into glory,
When Jesus receives "His own."

— Selected from 1973 Herald of Holiness



TAKE HEED

As pilgrims and strangers traveling upon the King's Highway of Holiness, do we give all diligence to make our calling and election sure when we come upon such signs as: "Take heed . . . what ye hear; how ye hear; what thou doest; or, that ye be not deceived?" Many times we find these warnings in various places in the Bible. The prophet Isaiah pleads, "Incline your ear, and come unto me: hear, and your soul shall live." Peter in his exhortation to godliness and obedience writes, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2:11. Do we? He goes on in chapter 4 to list some of those evils, then closes with two pertinent questions. Let us keep these questions and answers in mind as we further our study and travel on down the pathway of life. We are sure none of us want to fall into the condemnation of God.

Are we concerned about "How we hear, what we hear, or how we do?" These too can be serious questions when our destiny is in jeopardy. We are serving an unchanging God in a fast decaying and changing world. To fulfill our calling in this present evil

world, we must be steadfast and unmovable, serving the immortal, invisible, and all wise God "with reverence and godly fear: for our God is a consuming fire." If we expect the blessings of God, James would instruct us that we must be doers of the Word, as well as hearers. If we know to do good and do not do it, we sin.

Let us compare our life's journey with driving on the huge, fast, freeway system. Are we watching and obeying the many road signs? Are we traveling in the proper lane? Are we looking for a sign that tells us where we can turn off onto the broad road? Do the signs to eat and drink cause us to falter by the wayside? Does the world and all its amusements take our eyes off the road? Has the adversary deceived us with his signs, causing us to turn off on the wrong road? We are instructed to, "Abstain from all appearance of evil." Let us keep our eye single to the true light that we "may behold wondrous things out of Thy Law." Great are God's promises for those who "take heed" and enter in at the strait gate and travel on the narrow road.

As we travel on, and the year fades from our view, let us glance into the rear view mirror. "What kind of testimony did we give to those with whom we came in contact? Did our driving conduct (daily walk) reveal to others that we were traveling on the Highway of Holiness? Did our daily speech show forth the light and teachings of Jesus Christ? "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

To "take" something as instructed in this text would be "to lay hold of; to imbibe into our very lives so that it becomes a part of us; to impregnate into our being," just like dye becomes a part of the material. We are commanded to "receive with meekness the engrafted Word, which is able to save your souls." The doctrine, His Word, should be a part of us. In fact, it should become our whole being, just like a new graft grows in the process of time to become a new tree. This should be the pattern and process of our lives as we are born again and become a new creature in Christ Jesus. We are like the tree in that there must be a continual warfare and pruning to cut back and subdue the old nature. Thus we are enabled to produce fruit to the honor and glory of the Husbandman.

When we "heed" something, we "take notice of; regard with care; attend to; observe with caution; watch for danger; and consider earnestly." When a new year is ushered in, we are again reminded to "take heed" to the instructions of the Word. We urge each one driving life's highway today to take heed and make a personal study of this text. Let us use a concordance and dictionary, looking into the Word and our lives, praying for the Holy Spirit to lead us that we be not deceived.

James reminds us that the coming of the Lord draweth nigh.

This year finds us nearer His return than last year. There are many other signs along the road of time that point to the midnight hour on God's time clock. Where will we be found when the midnight cry is made? Will we "take heed" to the warnings? We find many of these warnings concern the time just prior to the Lord's return. Those who "take heed to the doctrine" need not be deceived.

There are two solemn warnings given by Jesus Christ concerning His return. "As it was in the days of Noe . . . Likewise also as it was in the days of Lot . . ." Luke 17:26-28. According to the dates listed in our Bible, these two events took place about 450 years apart, and Noah's time was some 2,000 years B.C. In our day, some 4,000 years later, will we allow ourselves to be deceived by these same common things? Will the warnings go unheeded? Can we not see the trend today? "They did eat, they drank." Where does this find us individually or collectively? Does this warning on eating and drinking only apply to huge banquets and the drinking of intoxicating liquors? Let us consider seriously all the various beverages readily available to all ages today, and the manner in which they are consumed. Is the body made stronger and more vigorous, the mind more alert, or the spiritual man built up and strengthened by these various stimulants and beverages? We find in our study that the Master Teacher gets real personal, warning, "Take heed to yourselves, lest at anytime your hearts be overcharged with surfeiting, and drunkenness." Luke 21:34. If we analyze these words, we find they are the works of the flesh. They branch out into many, many fields, with Satan beckoning us to participate in various gay festivities, jovial fellowships, drinkings, social activities, and such like. "Surfeit," we find, is "excess; superfluity; an overabundant supply; intemperate or immoderate indulgence, as in food and drink." Let us remember that these first two sins mentioned were prevalent and brought condemnation in Noah's and Lot's day.

As we see the day of grace rapidly coming to a close, this personal warning still goes out, "Wherefore let him that thinketh he standeth take heed lest he fall." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," is another warning for us. Have we allowed our bodies to become intoxicated with overindulgence, whether it be in eating, or in drinking various beverages or stimulants? Have we allowed the cares of this life to overcome us to the extent that day will overtake us as a thief in the night? Is our mind so clouded that we have forgotten the Deluge and destruction that took place in Noah's day? Do we remember how many righteous people were saved out of the huge and wicked cities of Sodom and Gomorrah as God's wrath was poured out on them? We notice in Luke 21:34 that eating and drinking were not the only sins of Noah's or Lot's time that we

"AND THE EARTH WAS FILLED WITH VIOLENCE"

Anyone who reads the newspaper today cannot help but be aware of the fact that the earth is being filled with violence.

It seems to be getting worse, although the news media perhaps print more of it on the front page than would be necessary. Yet even without it, I am sure we would hear of the hold-ups and murders taking place around us. Even the writer saw the dragnet of law enforcement close in around one of these offenders and heard the shots of death.

The earth is filled with violence. Most people realize this to be true, but it is getting closer home as the cities move out and the people multiply. Gen. 6:1-6 says, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at his heart."

I wonder if today God is grieved at His heart? How long can this nation or the world last, being filled with violence? Ten years ago we would not have thought it possible that we could read of murders, hold-ups, and shoot-outs a few miles from home. But change comes gradually until suddenly it is upon us. Why is it so easy for men to kill one another today? Apparently life is cheap to them, they know of nothing to live for, and hate is in their hearts.

A Christian today should be able to better visualize what conditions were like in Sodom and Gomorrah at the time God's angels were sent to destroy them. Violence and destruction seem to go hand in hand in our age. The classes of people who feel oppressed destroy property apparently to draw the nation's attention. Violence and death follow. "All they that take the sword shall perish with the sword," said Jesus.

We are entering an age of lawlessness, according to some history students. Some feel that the different groups, uprisings, anarchies ("which is the complete absence of government and hence political disorder and violence . . . without a leader") are a prelude to a government controlled by the state or dictated by it. Throwing the country into chaos is the first step by the way of anarchies. This is accomplished by forming many small groups, each doing as they please with no one to stop them. After so

are to avoid in our day. We should seriously consider and take the more earnest heed when we read these words, "For as a snare (trap or lure) shall it come on all them that dwell on the face of the whole earth." The only exemption and escape from being caught in that snare is to take heed.

We wonder what the Lord sees as He looks down today upon His creation? Are we concerned about these warnings? Will we individually be weighed in the balance and found wanting, as was king Belshazzar at his banquet feast? These warnings go out to whosoever will hear and "take heed." "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:1,2. There is no lack on God's part, He "is not slack concerning His promise." We need not be overcome. Rather, may we be the overcomer and continually thank "God, which giveth us the victory through our Lord Jesus Christ." Jesus warns, pleads, and invites all to "take heed". "Greater is He that is in you, than he that is in the world." One of our problems is that we have to make a break from the world. "Come out from among them, and be ye separate," saith the Lord. Let us enter the ark of safety and flee that wicked city. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Ps. 119:9.

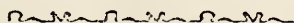
These warnings have been sounded many times down through history. In our study and weakness we feel pressed to continue to sound the warning, for although the time may not be yet, still it is near, even at the doors. Let us one and all take heed that we consume not the things about us upon our lusts and be lost with the son of perdition. Our prayer is, "Watch ye therefore, and pray always, that ye be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

— Selected from The Vindicator



A CHRISTIAN IS —

A mind through which Christ thinks,
 A heart through which Christ loves,
 A voice through which Christ speaks,
 A hand through which Christ helps.



much disorder and lawlessness, the people of such a country grasp for a leader, which some group has already prepared. Students say it was like this before Christ came. Christ is coming again to save His people. God made a way and saved Noah and his family, Lot, and many others down through the ages, although some were called upon to give their lives as a witness for Him.

Jesus said in Luke 17:26-30, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all. "Watch'." Mark 13:35-37.

— Selected



HANDING DOWN OUR HERITAGE

Some of us are heirs to one thing, some to another, some to riches, some to poverty, some to righteousness, some to sin and degradation. In fact we have a double heritage, a base heritage through the flesh and a rich heritage through Christ. We each have in our power to hand down to others heritage which we have accepted.

I was impressed in reading of a missionary's first impression of India. Seeing the throngs of people of every description he, through a physician's eyes, noted the diseased, disabled, blind, and deformed. Because of his medical knowledge he knew that these ailments were directly or indirectly results of sin, ignorance, and heathen practices.

The results of sin of the parents have been brought upon the children, and years of unrestrained indulgence in individual life show their effects. This is the heritage of a people who know not the true God, to whom we as a Christian people in a very small way are handing our heritage to light and life and God's grace. Who is responsible for their dense night of heathendom?

What is your heritage? Who has been responsible for our living in a land where the Word of God and its influence is seen and felt on every hand? Why are we placed in an environment so different and so much more hopeful than that of heathen lands?

To everyone, rich or poor, influential or obscure, honorable

or base, comes the responsibility that cannot be evaded to hand a heritage to those who follow. Those who come within the range of our influence are affected by it. We hand down our heritage for good or evil. We receive from others in the same way. What a tremendous responsibility! Our youth or age is no barrier to this responsibility. Like the servants in the parable of the talents, God has made each one responsible according to his talents, his advantages, the blessings which he has been given, and according to his several abilities.

Naturally we expect parents or those in maturer years to prepare for those who are younger. Parents have a peculiar responsibility to the souls entrusted to their care. They must feed, clothe, shelter them, provide wholesome environment, provide for the physical and intellectual needs, and above all provide for spiritual development. No amount of earthly heritage can make up for the lack of the knowledge of God's Word as lived out in everyday life by godly parents and taught by precept upon precept that those who follow after may know the way of eternal life and escape the judgments that fall upon the disobedient. How important it is in the early years of childhood to train up a child in the way he should go so that when he is old he will not depart from it. Even the best we can do to this end fall far short of perfection. Let us with awakened hearts put all our powers into the business of this spiritual heritage.

Though you are young and have "plenty of time to grow serious" (as some people think) do not forget that you are responsible to everyone around you for the kind of influence you are exerting over others. The little brother or sister, the neighbor's child, the associates who are about you learn to know what to expect from you by the spirit in which you conduct yourself. Do they know you for sympathy and kindness, or for sharp words and grudges, for honesty and constant desire to do the right, or for untrustworthy expression and indifference about your life? You are preparing a heritage! What you are and do will count in someone's life; it will count in the great day of judgment.

You have had a priceless heritage. You have been where the Gospel light is shed abroad and you have had the opportunity to increase your heritage for the sake of those who follow. Will you, like Esau, despise your birthright and barter it for the trivial things of time and sense? Or will you rise to your privilege and live by God's grace and guidance to reach out a hand to those about you and invite them to follow you as you follow Christ?

— April 1, 1946 Bible Monitor



He who would deceive God is himself most grossly deceived.

CHILDREN'S PAGE**JOSEPH DREAMS A DREAM**

Genesis 37:1-11

Joseph was the son of Jacob and Rachel and was the favorite son of Jacob. When Joseph was seventeen years old his father made him a coat of many colors. This set Joseph apart from his brothers and because his father loved him most, his brothers became very jealous of him. Joseph was a good boy and when his brothers did something wrong he told his father about it. This didn't improve the situation and his brothers became more envious of him.

And Joseph dreamed a dream and told it to his brothers, and said, "We were binding sheaves in the field, and lo, my sheaf arose, and stood upright; and, behold your sheaves stood round about and bowed down to my sheaf." In those days they grew wheat and when the wheat was ready to harvest, they cut the wheat and tied it into bundles. These bundles were called, "sheaves."

Joseph's brothers got the message right away and said, "Shall you indeed reign over us? or shall you have dominion over us? And they hated him more than ever.

And Joseph dreamed another dream and told it to his brothers, "Behold, the sun and the moon and eleven stars bowed down to me."

He told it to his father and Jacob rebuked him, and said, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to thee to the earth?"

And his brothers envied him; but his father observed the saying.

Even though it seemed impossible at this time, Jacob realized that Joseph was a special son and that God had a purpose for him. Joseph was to have many troubles and trials but he was true to his God and God eventually blessed him. The dreams that he dreamed did indeed come true and Joseph did reign over his parents and his brothers.

— Brother Rudy Cover



If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

NEWS ITEMS

CERES, CALIFORNIA

The Lord willing, the Pleasant Home Congregation plan to hold a Revival Meeting, beginning November 3 through 17, with Brother Jack Snyder of Lititz, Pennsylvania, as our evangelist. A Lovefeast and Communion Service will be held the evening of November 16. We invite all who can to come and be with us and if you cannot come, please pray that souls will be saved and that saints will be encouraged.

—Sister Edyth Kline, Cor.

SAVAGE RIVER VALLEY, MARYLAND

The Broadwater Chapel Congregation enjoyed a week of revival meetings from August 10 to 18. Our evangelist, Brother Paul Hartz from Palmyra, Pennsylvania, preached the word in its purity and simplicity.

Saturday P.M., August 17, we met for services with communion in the evening, with Brother Hartz officiating. Visiting Elders present were Ray S. Shank and Frank Sheffer from Pennsylvania, and George Replogle from Ohio.

We wish to thank all the visitors for coming and invite you back again. We were grateful for the presence of Sister Mary Hartz during these meetings.

May we all strive to do the Master's will, and be a witness daily for Christ and the Church.

— Sister Bertha Dorsey, Cor.

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation's annual revival was August 18 to 25, with Brother Frank Shaffer as evangelist. Brother Shaffer's gospel messages were inspiring and uplifting. August 24 was our Lovefeast with twenty-two surrounding the Lord's tables, with Brother Shaffer officiating. Other visiting ministers present were Brother David Ebling of Bethel, and Brother Eldon Mallow of Wards.

We appreciated the visiting brethren and sisters from Waynesboro, Bethel, Wards, Dayton, Lititz, and Broadwater congregations. We hope they will come again, and invite all who can to come and worship with us. We need your support and prayers, especially ministerial help. "The time is at hand," the Lord's return draweth near. May we be awake, watching, and busy for the evening shadows are fast closing in about us.

— Sister Ruth M. Snyder, Cor.

NOTE OF THANKS

We wish to thank everyone for their thoughtfulness, the gifts, cards, visits, and the prayers, during the time of our sorrow, through the loss of our baby. Everything was much appreciated, and our prayer is that God might bless each and everyone for their kindness. And we still ask an interest in your prayers as well.

In all Christian Love,
Brother and Sister Fred Hearn and Children

MARRIAGE

STUMP — FRICK

Sister Shirley Louise Stump, daughter of Brother and Sister Paul L. Stump of Union, Ohio, and Brother Glen Frick, son of Brother and Sister George O. Frick of R. 1, New Madison, Ohio, were united in marriage on July 27, 1974, at the home of the bride's parents. Brother Paul Hartz, uncle of the bride, performed the ceremony, after a message was brought by Elder Melvin Roesch.

They are residing at R. 1, New Madison, Ohio, 45346.

OBITUARIES

MARY ANN HEARN

Mary Ann, daughter of Brother and Sister Fred Hearn, R.1, Wernersville, Pennsylvania, was born on June 26, 1974, and departed this life the following day, June 27, 1974.

In addition to her parents, she is survived by one brother, Nelson; one sister, Shirley; maternal grandparents, Mr. and Mrs. Robert Lehman; paternal grandparents, Mr. Elwood and Sister Fannie Hearn; and a great-grandfather, David K. Huber.

Graveside services were held June 28, by Elder David Ebling, with interment in the Frystown Cemetery.

— Sister Mary Hartz, Cor.

HETTIE ANN FLORY

The last surviving child of John and Rebecca (Friend) Flory, was born December 7, 1880, near Hillgrove, in Drake County, Ohio, and departed this life August 16, 1974, at the age of 93 years, 8 months, and 9 days.

On July 29, 1899, she was united in marriage to Daniel Bowman. To this union were born five sons and three daughters; two sons, Ralph and Herbert, and one daughter, Mrs. Harley (Mary) Ross, are deceased. Surviving are three sons, Orville of

West Manchester, Ohio, Irvin and Roscoe of Greenville, Ohio; two daughters, Mrs. Galen (Ruth) of Hollansburg, Ohio, and Sister Alice Heisey of Bradford, Ohio. Also 26 grandchildren; 38 great-grandchildren; and 21 great-great-grandchildren. Three grandchildren preceded her in death.

Her husband departed this life March 7, 1943. Later, in 1947, she married Amos Flory and they made their home in Camden, Indiana. He departed this life in the year 1961. During the remainder of her life, she made her home with her daughter, Sister Alice, except the last three weeks, which was spent in the Piqua Memorial Hospital.

She also leaves to mourn her departure, three stepsons, Arthur Flory of Overbrook, Kansas, Leonard Flory of Pomona, Kansas, and Raymond Flory of Delphi, Indiana; two stepdaughters, Mrs. Millard Geiser of Delphi, Indiana, and Mrs. Covey Wray of Ottawa, Kansas. Also step-grandchildren; and step-great-grandchildren.

Early in her married life she received the call of the Master and was baptized into the Old German Baptist Church and remained faithful until death.

Funeral services were held on August 19, at the Oak Grove German Baptist Church, Gettysburg, Ohio. Her body was laid to rest in the Gettysburg Cemetery, Gettysburg, Ohio,

This ends the Christian life of one who was so kind and loving to all of us. We pray that our loss will be her eternal gain.

— The Family



The man who would have God's guidance must be willing to make spiritual things his main business.

The Devil is forever convicting folk of other people's sins. The Holy Spirit convicts us of our own.

We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them.

There is more fear that we will not hear the Lord than that the Lord will not hear us.



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BIBLE MONITOR

VOL. LII

OCTOBER 15, 1974

NO. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

YET A LITTLE WHILE

"A little while" the darkness and the storm cloud,
The deepening gloom — the chilly, starless night —
Then the unsullied blaze of Heaven's glory,
The entering into everlasting light.

"A little while" to bear reproach and scoffing,
The curling lip, the scornful look and word —
And then to reign on yonder Throne forever,
With Him our risen and our glorious Lord.

"A little while" to tell that wondrous story,
Of matchless love, of free, unbounded grace —
And then these tongues shall only sing His praises
And worship Him in that most holy place.

"A little while" and praying days are over,
No wish unfilled, no want unsatisfied —
But every heart just full to overflowing,
With praise to Him who once for sinners died.

"A little while!" O haste that longed-for moment,
When we shall see Thee, Master, face to face,
And sing with rapture through the courts of Heaven,
The wonders of Thy matchless, sovereign grace.

— M. E. Rae

TRAVELING LIGHTLY

Traveling is something to which many look forward. They find it relaxing to have a change of surroundings, and especially so, if their pattern of everyday living is routine. Others do not care to travel, preferring to remain in the environs to which they are accustomed.

Of those who travel, whether by choice or by necessity, some take with them much luggage. Others prefer to travel lightly rather than being overly burdened with excessive luggage. This permits them to move about more easily and they can be ready to travel at a moments notice.

Each of us is traveling on the highway of life. How much are we burdened by our luggage? Are we carrying so much luggage that we really can't enjoy the trip? Heb. 12:1,2, "... Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." We are to lay aside every weight, and the sin. Perhaps not every weight is a sin, but we can be sure every sin is a weight.

Much of the luggage that weighs so heavily upon us is unnecessary and even detrimental to us. One piece of luggage that is particularly heavy is that of worry. This luggage may be so large that it contains a change of clothing for each day of the week. We may worry about our work or our safety upon the roads. Many worry about our work or our safety upon the roads. Many worry about their health or their wealth. Certainly one given to worry can find sufficient to occupy his mind in the perilous times we see coming upon us. But does this not betray a lack of faith? We worry about this and we worry about that. Man is the highest of God's creation on earth but we believe him to be the only part of creation that worries. Jesus said, "Take no thought for your life, what ye shall eat or what ye shall drink: nor yet for your body, what ye shall put on," Matt. 6:25.

Another piece of luggage we may carry with us is that of resentment to others. Perhaps they have said something that hurts us and we have taken it to heart. Would we do well to forgive and forget these little incidents? It is quite possible they were unintentional.

One of the problems of our day is found in the fact we want to see too far down the pathway of life at a given time. Our human nature would have us make every possible provision for this life. Surely this is but evidence of a feeling of insecurity even in the midst of plenty. Again, this is an indication of lack of faith, a weight we should cast aside.

Perhaps the heaviest luggage and greatest weight of all is

that of one who is burdened by known, but unconfessed sin in his life. How aptly the Psalmist expressed it. "There is no soundness in my flesh, neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me," Psa. 38:3,4.

Let us lay aside our unnecessary luggage, the weight which so easily besets us, by "... Looking unto Jesus the author and finisher of our faith."



STATEMENT OF OWNERSHIP

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WHY NOT DECLARE OUR DEPENDENCE?

"We will rejoice in thy salvation, and in the name of our God we will set up our banners . . . Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalm 20:5,7).

At a time when churches seem to have the urge to merge, nations seem to have the urge to separate, to pull away, and to declare their independence. In the last 25 years, 61 new nations have come into being — 18 achieving independent status in one year alone.

This same restlessness is manifested in family relationships. The divorce mills in Reno and Las Vegas and elsewhere continue to grind out divorces and annulments at the rate of over 1,300 a day for those couples who want to be independent of their mates, whatever the cost to them or to their children.

The same impatience for independence is expressed by thousands of teen-agers who eagerly await the time when they can be independent of all parental control and discipline.

The most tragic expression of this desire for independence, however, is the increasing insistence on being independent of God's laws, God's demands, God's purposes. And that, of course, is a good working definition of sin: the insistence on life on one's own terms instead of on God's terms.

It was Huxley who said, "A man's worst difficulties begin when he is able to do as he likes." Emerging nations and rebellious persons are finding out that independence does not solve their problems; it merely multiplies them.

The difficulty is that too many people interpret freedom as freedom from something, instead of freedom for something. In fact, mankind's thorniest problems are the result of the tragic misuse of freedom.

Has a person really solved his problem, for instance, if he gains his independence from his companion — only to become involved in shabby affairs? Has a person really become free just because he throws off all restraints and restrictions of parents or of the "establishment" — only to get hooked on LSD or to become enslaved by new conformities?

Trading chains is not freedom. Liberty without limits is license. Freedom without restraint is anarchy. Deliverance without discipline is disastrous. And the person or the nation without law is in chaos.

And isn't that where we come in?

For so much of the disruption and turbulence and tragedy of our time is a result of a reckless, ruthless insistence on independence at any cost.

The need of the hour, I submit, is a Declaration of Depend-

ence — a declaration of dependence upon God!

What a difference that would make!

For one thing, God's guidance would then become available. For He said that, if we would acknowledge Him in all our ways, He would direct our paths (Proverbs 3:6). And we could stand some guidance today, couldn't we?

In Washington. In the United Nations. In our cities. In our homes. And in our personal lives. Yes, we could stand some guidance. And this divine guidance is available to anyone, or any nation, that is willing to acknowledge God, to cooperate with God, to ask God's forgiveness for its rebellions and sins, and to beg God's mercy for forgetting Him and acting as if He didn't exist.

"Yes, I believe in God," said a Radcliffe senior. "But it doesn't make any difference in the way I live." And millions, if they were as honest as that senior, would have to say the same thing.

But according to God's Word, a nation or a person doesn't have to reject God to be lost; all that is necessary is to forget God, to fail to acknowledge Him, and to act and talk and think and live as though He didn't exist, or didn't matter.

But not only is God's guidance available to us if we declare our dependence upon Him; His protection is ours to enjoy if we commit ourselves to His care and cooperate with His purposes.

But wait. Let David say it: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty: I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust . . . He shall cover thee with his feathers, and under his wings shalt thou trust" (Psalm 91:1-4).

Oh, if only nations and individuals today would openly declare their dependence upon God and begin to acknowledge Him and obey Him and trust Him, they would find that there is more shelter in the feathers of the Almighty than in all the bombers that patrol the skies and all the submarines that plough the seas! And they would find that there is more protection under the wings of the Eternal God than in all the missiles that nestle in their silos; and that God's eye can see where no radarscope can scan, and His arm can reach where no weapon can penetrate; and that there is more safety under the shadow of His outstretched hand than in all the armies and navies and air power in the world. Praise God!

You can strut in your independence if you want; I will snuggle up even closer in obedience to God if I can. You can swagger like a rebel if you care too; I will kneel again at His feet, as a son, and declare my love, my allegiance, my dependence upon Him. And while you are torn and troubled and tormented by doubts and fears and uncertainties, I will be resting under the protecting wing of the Almighty God and trusting gladly and

implicitly in His guidance — not in abject servility, but in the glorious freedom of a child of God, nurtured in the warmth of His presence, which is the only climate there is that is conducive to growth and maturity and fulfillment.

— Herald of Holiness



ANSWERED PRAYERS

Part 1

Prayer is one of the great subjects of the Bible. Prayer is talking to God. There are many types of prayers recorded in adoration, and many, many more.

We are admonished to pray. We are instructed in God's Word to ask, seek, and knock. We are invited to cast our cares upon Him for He careth for us. We are admonished to seek a very private place to pray and have the promise that if we pray in secret, God shall reward us openly.

To live a devout life is very rewarding. It draws us closer to God. When we pray in earnest, we are acknowledging that God is strong and we are weak. We are acknowledging our inferiority and His superiority.

God has recognized the prayers of His people in and during all ages of time.

This is an introduction to and the beginning of a series of short articles on the subject of Answered Prayers.

The purpose of this series of articles is to increase our faith in prayer. To cause each reader to resort to a more devout, more fervent, and more frequent prayer life.

Time spent in prayed is the soundest, wisest, and most rewarding investment we can make.

Does it pay to pray? It certainly does. The many prayers of men and women on earth which have been answered from Heaven have changed the course of lives, and course of the Church, and the course of nations. Prayer changes things!

As a beginning in this series, let us consider the prayer of the thief that was crucified with Christ.

As recorded in Luke 23:42-43, he prayed to be remembered by Jesus.

We read in Matt. 27:44, that each of the thieves, the one on the right and the one on the left, mocked Christ. They wanted proof that Christ was the Son of God.

In the midst of the cries of the angry mob against Christ, the two thieves spoke to each other about Christ. One railed on Christ, saying that if thou be the Christ, save thyself and us.

The other had a second thought about what was before them.

He said to the first thief, "Dost not thou fear God?" We are going to receive our due reward for our deeds, but Christ hath done nothing amiss.

Perhaps this thief had seen Christ before. Maybe, from the outskirts of a crowd, he had heard Him speak concerning His kingdom. He evidently had more faith in Christ. Possibly more faith than some of the disciples, who after the crucifixion, forsook Christ and fled. He had faith to believe that even after Christ should expire, His Kingdom would continue. This thief was in a very helpless position, he was condemned to die. He was already attached to the cross. There was no possible way that he could extricate himself.

Sometimes we find ourselves in a situation that we cannot extricate ourselves. What do we do in such a predicament? We do as did the thief on the cross. We pray.

This thief, after carefully appraising his situation, knowing he could not possibly escape the cross, turned to Jesus and prayed. His prayer was, "Lord, remember me when thou comest into thy kingdom."

This was an humble prayer of supplication. Jesus heard and Jesus answered immediately. He said, "Today shalt thou be with me in paradise."

This was the last act of mercy, love, and forgiveness on the part of Christ in behalf of mankind before His death on the cross. For we read in Luke 23:46, "And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

The prayer of the thief was answered.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



LIFT UP A STANDARD

These words are found in Isaiah 62. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night" (verse 6). "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (verse 10).

We find in this Scripture that there are watchmen called and set forth by God and given a special charge. It seems to be emphasized by the double statements. God says, "I have set watchmen." When God has set His watchman, it is not a light matter to turn a deaf ear to the cry of the watchman.

We are thinking at this time of the last charge to the watchman. Lift up a standard for the people. The ever changing of time, styles, fads, and things intensify the need for watchmen to

lift up a standard.

To mention the word standard very often calls forth the indignation of the carnal at any level in the congregation. The prevailing spirit of permissiveness in the world has not stayed in the world but has penetrated the assembly of saints almost everywhere. To speak of standards suggests restrictions. Permissiveness and restrictions are incompatible and the conflict between the two cause problems.

Why a Standard?

Everyone has a standard though it may change often. They are accepting their pattern from someone, somewhere. The simple dictionary definition for standard is: "anything taken by general consent as a basis of comparison." Now the text makes the watchman responsible to lift up a standard for the people. A congregation may adopt a standard of restrictions, and does this then allow the watchmen to relax? Surely not, for the changing fads and fashions call for a continual watching and discerning of the carnal influences of the present generation.

To illustrate this, ten years ago short butch haircuts may have been worn by the carnal, but today the exact opposite is true. We may ask, "Just what does a half-inch longer sideburn prove anyway?" It proves who is setting their standard.

Today we see here and there young men who present the appearance of a Sears Roebuck model; longer hair, turtleneck shirts, slim trousers that fit like a banana skin, and engineer boots. This is their standard. Where did they get it? Is it comfortable? Since the modern god, fashion, suggests it, they reverently comply without a word of discomfort, but, oh, how much complaining and chafing over church standards.

Here and there we find women tolerated in the Church with indecent hemlines, coverings getting smaller, and tight skirts. Occasionally we will hear preaching against it, but we are in times which require the gathering out of the stones (disciplinary action), but no, they are simply weak members to be received and not to doubtful disputation! There seems to be a blurring of lines between weak members and those that are rebellious and unruly. Yet we believe there is indeed a difference and a different method of handling of each set forth in the Scriptures.

The word's standard has not only affected the dress code of the Church but has also affected our economics. We have seen people smile at such standards that prohibit new automobiles, insurances, paneling in the house, and other guidelines on dangerous inroads the world has made. While we may not always agree with other people's standards, we do well to look to the grassroots of our own motivation. How dangerously close are we affiliated to the world in economics? When we hear those

poking fun at the higher standards of others, we are inclined to feel that there may be condemnation promoting it. "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds were evil" (John 3:19).

The matter of eating is left up to the individual. We have prohibited drinking intoxicants, but in the matter of eating we are loose to do as we please, or are we conscientious about eating? We do well to ponder our feasting in the light of the many forceful Scriptures warning of surfeiting and gluttony, being characteristic of the end. Jesus said, "As it was in the days of Noah, so shall it be," and it seems that the lives of most people were deeply involved in eating, drinking, marrying, building, buying, selling — brethren, it seems dangerously up-to-date. Are we keeping alive spiritually? Are we aloof to it all to the extent that we are really looking for Jesus to come? Do we make plans, buy, sell, eat, marry, pursue our business with only occasional thought that Jesus may come, or do we consider this in all our plans?

If a spiritual fellowship is going to be maintained in our day of extremism in every field, it will be where the watchmen are awake and lifting up standards of life and conduct; not just paper standards, but standards of moderation and simplicity that reach into our homes affecting the whole of our lives.

God grant us watchmen who are God-fearing and congregations that are alert to the cry of the watchmen.

— The Christian Contender



IN THE MIDST OF CHANGE ... THESE ABIDE

It is not difficult to convince one in these days that much is transitory and changing. The days, months, and years come and go; health is possessed and enjoyed and then becomes elusive; life itself ebbs and flows.

One only needs to return to the place of his childhood to realize how insecure and temporary certain things prove to be. In those early days it would appear that the homestead and points of interest were there forever, but a few years have changed the entire picture. Where once there was a fruitful farm there is now an expansive shopping center. Where once grew abundant crops there is now a cloverleaf of a modern superhighway. Where once flowed a small babbling stream there is now a huge lake.

The same can be observed in friendships and acquaintances. How quickly those friends and family members are no more with us, and the circle constantly changes.

Man desires to be remembered and to leave something permanent behind him. Monuments have been erected which would seem to stand forever, but time and erosion take their toll. Huge cities are left in rubble by only a few seconds of earthquake. The storm sweeps through and those things that have seemed to be abiding are no longer to be found. Yet man still reaches for something which is lasting and which does not pass away.

There are such things and they become more meaningful with the passing of time. First of all, man must recognize that God himself is eternal. There are many scriptures which point up this fact: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

"For I lift up my hand to heaven, and say, I live for ever" (Deut. 32:40).

"Thy name, O Lord, endureth for ever" (Ps. 135:13).

What a contrast this is with the gods which men have created. They are the works of their hands and they soon pass into oblivion and are no more. Then man is prone to create him other gods. But not so with the Eternal One, the Creator of all things. "From everlasting to everlasting, thou are God" (Ps. 90:2).

Observe also that Christ himself is eternal. He is rightly referred to as Rock of Ages. Many scriptures refer to His eternal existence: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

"Jesus said unto them, Verily, verily, say unto you, Before Abraham was, I am" (John 8:58).

"I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13).

"Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

It is noted that the Spirit is eternal. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:14). And this is as it must be since the Father, Son, and Holy Spirit are one.

It is also observed that the Word of God is eternal. We read in Psalm 119:89, "For ever, O Lord, thy word is settled in heaven."

"The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40:8). This Word, which stands in time and in eternity, is that by which man will be judged when he stands in the presence of God.

"Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

How thrilling to observe that the people of God are to abide forever. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17).

It is also true that the ungodly will live somewhere eternally; but no one delights to dwell on the future of the lost. However, it is an entirely different picture when one thinks of those who have loved and served God. Daniel 12:3 states that those who turn many to righteousness shall shine as the stars forever and ever. References in scripture to "eternal life" and "everlasting life" are far too numerous to mention. The truth is also supported by such thrilling expressions as "eternal redemption," "eternal inheritance" and "eternal glory." It all adds up to the fact that man's life here is not the end, but rather the beginning.

Paul, in Ephesians 5:27, gives an insight as to the future of the church: "That he might present it . . . a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Perhaps the reference is to the persons who make up the church, more than to an organization, but here is an institution which will endure forever. He purchased it; loves it; nourishes and cherishes it, and will preserve it world without end. This somehow fits into the truth that His kingdom is an everlasting kingdom.

So while earth's kingdoms appear and disappear; while empires flourish and then flounder; while all that is perishable will perish, and all that is shakeable will shake, saints can rejoice that some things shall not be moved nor pass away.

— The Wesleyan Advocate



THE WITHERED FIG TREE

There it was, a lonely, a forsaken, a truly sad sight — a fig tree — dead. It was there for all, who traveled that busy path between Jerusalem and Bethany, to see. It was especially obvious to those favored men who were disciples of the Stranger of Galilee. That fig tree had been in its strength just a day before, its green leaves beckoning to those who would wish its fruit. (Matthew 21:18-20) records that it had no fruit and would never again bear fruit for it had been cursed by Matthew's Master. Jesus in His physical hunger hoped for a fig when He saw that tree, but none was to be found. No surprise, either, for the month of Nisan was clearly five months too soon for the figs to be edible.

The cursing of the fig tree then must be a lesson to the Apostles and to us beyond the disappointment Jesus felt in His hour of hunger. Jesus did not curse the tree in the spirit of vindictiveness for God has said, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Corinthians 8:12). Jesus taught during His ministry that, "it is more blessed to give than to receive" (Acts

20:35b) and "whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39b) and also "whosoever will be great among you, let him be your minister" (Matthew 20:26b). No, a greater lesson lies hidden in this demonstration of power.

The fig tree had a symbolic meaning beyond its work as a fruit bearing plant. It was a symbol of Israel (Hosea 9:10b). When Jesus came looking for the "firstripe in the fig tree" — "his own received him not" (John 1:11b). He came because he hungered for the fruit of righteousness but Israel, His Fig Tree, had born only wild, useless fruit.

Israel was not bearing its expected crop of righteous fruit even though it had been spared, digged about and fertilized many times (Luke 13:6-9). In this last week of Jesus' ministry the time had come for the destruction of that tree. The Age of the Law was passing into the Age of Grace.

Jesus came to the fig tree when not in its fruit bearing season but He should have found Israel bearing the fruit of righteousness in every season. The curse that brought the withering was pronounced and the penalty — death — was quickly brought to pass — for this tree withered from its life-giving roots, upward. Some plants do not wither so fast, so there is more time between the onset and the death. Unfruitful Israel would continue in its half-free, withered condition another forty years. But death came as assuredly for Israel, as for the fig tree, with the utter destruction of Jerusalem and dispersion of the Jews in 70 A. D. Her fruit was not ripe in season nor out of season.

The lesson of the unfruitful fig tree is not only for Israel but for us, as Christians, also. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). This lesson taken from God's Word would admonish us so we would be "thoroughly furnished unto all good works" (II Timothy 3:17b). Paul warns Timothy to "be instant (to be at hand, to be ripe) in season, out of season" (II Timothy 4:2b). As Christians we are to be yielding the expected fruit. We have not only been spared, digged about and fertilized but have received the Holy Spirit to dwell within us. Therefore, we must bear the fruit of the Holy Spirit — "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Galations 5:22-23). If we are unfruitful, no matter the time or the season, we can well expect to suffer as did that lonely, forsaken, pitiful fig tree of old.

— Brother Milton Cook

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CHILDREN'S PAGE**JOSEPH IS SOLD BY HIS BRETHREN**

Genesis 37:12-36

Jacob was living in the vale of Hebron and He sent Joseph to the city of Shechem to see how his brothers were getting along with their sheep. So Joseph came to Shechem which was about sixty miles from home, but his brothers were not there. A man who lived near Shechem told Joseph that he heard his brothers say they were going to Dothan. Shepherds feeding sheep had to go where the best feed was and sometimes traveled a long way to find pasture for their flocks. Joseph went to Dothan which was eight miles farther.

Joseph's brothers were at Dothan and when they saw Joseph coming a long way off, they hated him so much that they decided to kill him. And they said, "Behold this dreamer cometh. Come now therefore and let us slay him and cast him into a pit and we will say, 'Some evil beast has devoured him: and we shall see what will become of his dreams.'" Reuben was the oldest son of Jacob and he loved his father and knew how much Jacob loved Joseph. When he heard of his brother's plan to kill Joseph he said to them, "Shed no blood but cast him into this pit that is in the wilderness." This he said that he might save Joseph's life and deliver him to his father again.

But it didn't work out as Reuben had planned. The brothers took the coat of many colours from Joseph and lowered him into the pit which was dry. As they sat down to have their lunch, they looked up and saw a caravan of Ishmeelites coming from Gilead with camels carrying spices, balm and myrrh, going down to Egypt.

Judah, another brother, had another idea! He said, "What profit is it if we slay our brother and conceal his blood? Let's sell him to the Ishmeelites and let not our hand be upon him." This seemed to please the brothers and they sold Joseph for twenty pieces of silver. When Reuben returned and Joseph wasn't in the pit he was very upset and said, "The child is gone; and now what am I going to do?"

And they took Joseph's coat and killed a kid and dipped the coat in the blood. Then they took the coat home to their father, Jacob, and asked him if this could possibly be his son's coat.

Jacob was grief stricken and mourned for Joseph many days and he would not be comforted.

But God had a plan for Joseph.

— Brother Rudy Cover

NEWS ITEMS

QUINTER, KANSAS

The Lord willing, we plan to hold our revival meetings on November 6 through November 17, with our Lovefeast on November 16. Elder Paul Reed from Riner, Virginia, has consented to hold these meetings for us.

Come and enjoy these services with us. Pray for us that we may let the Holy Spirit have His way that sinners will be saved.

— Sister Ethel Whitmer, Cor.

WAUSEON, OHIO

Elder Allen Eberly of Ephrata, Pennsylvania, came into our midst at West Fulton for a two-week's revival meeting from August 18 through September 1. Brother Eberly preached the true Word of God, and one precious young soul was baptized on the last Sunday. The meetings were very well attended.

We were also glad to have Sister Eberly with us. We pray God's richest blessings will be on them and their family as they labor for their Master.

Pray for the work at this place.

— Sister Leola Beck, Cor.

NOTICE

To the person from Iowa who wrote to me: I am sorry to have misplaced your letter. If you will write again I will answer your letter.

— W. E. Bashor 867 Lorna Dr. Glen Ellen, CA 95442

OBITUARY

EMMA PEARL (SPONSELLER) RENSBERGER

Daughter of John and Jennie (Shong) Sponseller, was born in Mark township, Defiance County, Ohio, on January 31, 1892, and departed this life on August 22, 1974, after two days illness, at the age of 82 years, 6 months, and 22 days.

On December 7, 1929, she was united in marriage to Ray Rensberger. This union was blessed with 2 sons and 1 daughter. One son, Burl Bracie preceded her in death.

She leaves her devoted husband Ray, one son, Lawrence of Sherwood, Ohio, and one daughter, Mrs. Donald (Mary Alice) Carlin of Ney, Ohio. Eight grandchildren; three great-grandchildren; one sister, Mrs. Velma St. John of Bryan, Ohio.

She was a member of the Pleasant Ridge Dunkard Brethren Church, having joined the Church at an early age, in which she served faithfully.

She was a loving wife and faithful and kind mother and will be sadly missed.

Funeral services were conducted from the Greenisen Funeral Home, August 26, 1974, with Elder Harley Flory in charge, assisted by Elder Vern Hostetler. Burial in the Sherwood Cemetery.

Gone is the soul that we have loved,
And mother is at rest —
Her work is done; she sleeps in peace
Among the Master's blest.

Her work is finished on the earth,
And her rewards are won —
Nor would we weep or shed a tear
Because her work is done;

But rather we should face the world,
As mothers always do —
With eyes upturned to face the light
Of each kind day anew.



ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER

Nov. 3 — Final Judgment. Matt. 25:31-46

Nov. 10 — Anointing of Jesus and the Bargain of Judas. Matt. 26:1-16

Nov. 17 — The Last Supper and Jesus' Betrayal. Matt. 26:17-56

Nov. 24 — Thanksgiving. Psalm 136:1-26

QUESTIONS:

- (1) What is the basic requirement for the righteous to inherit the kingdom of Heaven? Matt. 25:40
- (2) How much did Judas get to betray Jesus? Matt. 26:15
- (3) Why didn't they crucify Jesus on the feast day? Matt. 26:5
- (4) Do you think that when Jesus told Peter to put up his sword (Matt. 26:52) that it had anything to do with Peter denying Jesus later?
- (5) What temple was Jesus talking about in Matt. 26:61?

DAILY DEVOTIONS FOR NOVEMBER

COME

Memory Verse, Gen. 6:18

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee.

Fri. 1—Gen. 6:1-22

Sat. 2—Gen. 7:1-24

Memory Verse, Gen. 7:1

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Sun. 3—Gen. 12:1-20

Mon. 4—Gen. 15:1-21

Tues. 5—Gen. 17:1-27

Wed. 6—Gen. 18:1-33

Thurs. 7—Gen. 19:1-28

Fri. 8—Gen. 24:1-33

Sat. 9—Gen. 24:34-67

Memory Verse, Gen. 15:14

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Sun. 10—Gen. 26:17-35

Mon. 11—Gen. 27:1-40

Tues. 12—Gen. 28:1-22

Wed. 13—Gen. 37:1-36

Thurs. 14—Gen. 41:25-57

Fri. 15—Gen. 42:1-28

Sat. 16—Gen. 44:1-34

Memory Verse, Gen. 24:31

And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the

camels.

Sun. 17—Gen. 45:1-28

Mon. 18—Gen. 47:1-31

Tues. 19—Gen. 48:1-22

Wed. 20—Gen. 49:1-33

Thurs. 21—Exod. 1:1-22

Fri. 22—Exod. 3:1-22

Sat. 23—Exod. 7:1-25

Memory Verse, Gen. 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Sun. 24—Exod. 8:1-32

Mon. 25—Exod. 9:1-35

Tues. 26—Exod. 10:1-29

Wed. 27—Exod. 11:1-10

Thurs. 28—Col. 1:1-29

Fri. 29—Exod. 12:1-25

Sat. 30—Exod. 12:26-51

Memory Verses, Gen. 45:9

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

Exod. 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Paul R. Myers
Box 117
Greentown, Ohio 44630

BIBLE MONITOR

VOL. LII

NOVEMBER 1, 1974

NO. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CALM ASSURANCE

Great peace have they, and quiet, calm assurance,
Who love God's law, and on it daily feed;
They have a strength, a power and an endurance
Which strangely nerves them in the hour of need.

Deep peace have they whose whole imagination,
Whose mind and thought on God are constant stayed;
How free they are from fevered agitation,
And nothing seems to make their soul afraid.

God's peace it is — which passeth understanding —
Keeps heart and mind where lives are lived in prayer;
And troubles which confront, howe'er commanding,
Drive not the soul thus kept to dire despair.

And so — in troubled days may this assurance,
This calm assurance, keep your heart and mind;
We need no power of special, strong endurance,
Enough — His peace — His wondrous peace divine.

— J. Danson Smith

HONOURING GOD

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. 2:30

I believe everyone desires happiness, but not everyone knows how to be happy. The Scriptures tell us a man's life doesn't consist of the abundance of his possessions. God has inseparably connected holiness with happiness, therefore we may have "joy unspeakable and full of glory." Godliness is profitable unto all things.

On the other hand the Word tells us, "Good understanding giveth favour: but the way of transgressors is hard." Prov. 13:15. Also, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The text tells us those who honour God, He will honour. There are several ways that we may honour God. We may honour Him by a sacred reverence of His Holy Name. How often it is that we hear His name taken in vain by those of the world! When we pray the Lord's prayer it should not be pronounced lightly. We have heard the Lord's prayer spoken in such a manner one wonders if the person praying realizes what he is saying.

We honour God by obeying His laws and His laws are just, wise, and good. A child honours its parents by being obedient to their commands.

We honour God by owning Him before men. "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:38. The three Hebrew children, Shadrach, Meshach, and Abendnego refused to bow down saying, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." God was with them in their unswerving devotion to Him.

Are we willing to give our all to Him? Are we willing to give our persons, our wealth, our influence — even life itself?

The text says those who honour God He will honour. On the authority of God's Word, I believe this to be true. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

God honours us by giving peace, joy, and access to Him at all times. He will make us a blessing to others. God honoured Joseph and Daniel and others and He will honour us also if we are found in His way. God will also give comfort and strength in affliction.

How many of us live to honour God? Entirely? Devotedly? Is it our meat and drink to do His will? "For I reckon the suffer-

ings of this present time are not worthy to be compared with the glory which shall be revealed in us."



DIGGING DITCHES

Thus saith the Lord, "Make the valley full of ditches" (II Kings 3:16).

In reading the Bible it is obvious that the Lord frequently makes demands to test our faith — demands that seem to be inconsistent. A boy is told to gather up the vessels for oil when there is apparently no oil with which to fill them. A widow is asked to bake her last morsel of food for a stranger, when death by starvation seems inevitable. Gideon is told to reduce his army drastically despite the fact that it already seemed painfully outnumbered by the foe. Yet faith in God always justifies His guidance.

Ditch-digging is not the highest form of employment. It is usually done by machinery nowadays. It is hard work to dig ditches even when they are needed, but to fill a valley with no prospect of water, and no apparent purpose for them, would require a lot of faith and obedience from a multitude of people.

God invariably tests our obedience. While He may not hand us a shovel today, He does require our trust. Our trust and faith can only be demonstrated by our action.

Perhaps if we had more shovels with our faith, we would have more springs in our valleys!

— Vital Christianity

THE BIBLE MONITOR

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"LOT PITCHED HIS TENT TOWARD SODOM"

When Lot made the decision "to pitch his tent toward Sodom," his entire mind and efforts were apparently toward earthly gain and pleasure. This decision ended in disaster, and he barely escaped with his life. This biblical account of just one person should be ample warning to every living soul. If we put our dependence upon and spend all our time and talents in accumulating riches and honor, and neglect the necessary means to save the soul, it will not pay. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Sodom was a wicked city because of its wicked inhabitants, who "were wicked and sinners before the Lord exceedingly." In comparison with the wickedness of Sodom, how far removed are our large cities today from a similar condition? They are filled with murder and crime of every kind and description. When respectful citizens say they would not think of leaving the house to be on the streets after dark, there surely must be wickedness there. This would not be a good environment for Christians to live in. Because of the wickedness of Sodom and Gomorrah, the Bible says they were turned into ashes, "making them an ensample unto those that after should live ungodly."

Let us consider some of the things which caused Lot to pitch "his tent toward Sodom." Abraham and Lot were both good men, and the Lord prospered both of them. They were both wealthy according to today's standards. Their cattle had increased in numbers until there was not sufficient pastures for all. The herdsmen, each trying to have the best pasture for his herd, quarreled and became at enmity with each other. This caused Abraham to say that this could not continue on, "for we be brethren."

Let us today remember that we are all brethren together. As important matters and questions come before us, let us each try to respect the views of others concerning the matter and reason together until we can come to a decision peaceably, and one that is acceptable to all. Abraham gave Lot the choice of taking either the right hand or the left. I suppose one was mountainous; at least the other was a well-watered plain. Lot also had children living in Sodom who were doing well as far as material things were concerned. Thus he chose the plain of Jordan "and pitched his tent toward Sodom."

I am of the opinion he did not realize how wicked Sodom was when he made his decision. He no doubt thought of how his children were becoming wealthy, and how he too could add to his wealth and herds in such a prosperous place. He was given the job as gatekeeper of the city, and probably at first he did not detect

the sin to its fullest degree. But as time went on, the Bible says he was "vexed with the filthy conversation of the wicked." The Lord knew all about this, and that it was no place for Lot. The Lord also "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

The Scriptures tell us the Lord appeared unto Abraham, and he "looked, and, lo, three men stood by him." In their conversation, the Lord finally revealed to Abraham that He knew of the wickedness of Sodom and had decided to destroy it. Immediately Abraham thought of Lot. I am sure many people are thought of and prayed for who do not pray for themselves. Abraham said to the Lord, "Wilt Thou also destroy the righteous with the wicked?" It seems to me that at the time of the flood the Lord did not destroy the world until all who had a desire to be saved had an opportunity to enter the ark. I also believe that the Lord will not end this dispensation of grace until He knows the wickedness of this world has become so great, and the devil has deceived the world to the extent that they will no longer have a desire to seek the truth and be saved. Abraham pled with the Lord, asking if He would spare the cities for fifty righteous souls. The Lord said He would. Abraham thought perhaps there would not be that many, so he began to lower the number until he got to ten, and the Lord said He would even spare it for ten souls.

Will anyone now question whether "the Judge of all the earth" will do right? Surely He will. Let us only trust and obey. After the searching, ten righteous souls could not be found, and the Lord sent angels to notify Lot to flee the city. He could not destroy it until Lot had fled. The first thing Lot thought of was his children. He went to tell them the decision of the Lord, and to beg of them to repent and flee with him. But they made light of it, and no doubt made fun of him for believing such a thing. They just plainly said they were not interested. Lot waited too long in trying to instill into the minds of his children the way of the Lord.

The men of Sodom were so wicked that they wanted to take the angels of the Lord outside of the house. Had they not been stricken with blindness, they probably would have succeeded in their efforts. This incident alone was enough to show the awful sin existing in Sodom. Lot lingered so long in leaving that the angels finally had to lead him out. Here was home, his life's earnings, his children — all that was dear to him in this life. This was a great decision to make, but he left it all behind, except for his wife and two daughters who started with him. They were commanded not to look back. But because the love of a mother is so far-reaching, and as she thought of those children left behind, she could not resist her yearning, and she looked back and became a pillar of salt. Think now of Lot losing his companion and fleeing

for his life.

Friends, do you desire to have riches and pleasure, accompanied with the displeasure of God, knowing that He has reserved a day for the unjust to be punished in judgment? Or would you rather obey the Lord's commandments, repent and be baptized for the remission of your sins, receive the gift of the Holy Ghost, and be saved eternally? This is a great decision. But it is an important one, as well as an easy one, if we only deny ourselves, take up His cross daily, and follow Him.

I cannot conclude this article without calling our attention to some of the dangers of pitching our tents "toward Sodom." First I want to say, I think our forefathers were wise in admonishing us against pride and the vain customs and styles of the world. The youth of today have gone to the utmost extremity in following the fashions of the world, to the extent of immodesty and indecency. It causes lust, which brings about sin, "and sin, when it is finished, bringeth forth death." I think this was all going on in Sodom, which contributed to its wickedness.

The long hair of the young men today is only a passing fancy — a style which is not complimentary in its appearance. The Bible says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Young folks, I plead with you in all sincerity, as one who loves your souls, keep yourselves above reproach and shame in respect to your parents and the Church. If you do this, in later years you will rejoice in the fact that you conducted yourself in such a way that you will have no feelings of remorse.

Again, all through the years the brethren have warned against the deceitfulness of riches and the wisdom of this world. Not everyone can endure the temptations that go with both, or even with one of the two. In conclusion, then, I want to warn all, myself included, when we have decisions to make, let us ask ourselves, "Will it benefit us spiritually, is it according to the principles and doctrines of the Church, and is it in harmony with the Scripture?" Let us take these things into consideration, lest we be found pitching our tent "toward Sodom."

— Selected from The Vindicator



IS PRAYER WORTHWHILE?

Over the heads of the crowd the confident cry rang out, "There is no answer to prayer; it's all imagination. Don't be carried away. Use your common sense. There is no hereafter. When we are dead we are done for."

The speaker was standing at the foot of a monument erected

in an open space of a busy city. He had an excellent gift of speech and a winning manner. A large crowd of men and women stood around listening. In a persuasive voice he tried to prove the nonexistence of God and the inefficacy of prayer, concluding with a professed readiness to debate the question with any person in the audience.

At this juncture a man was seen making his way from the edge of the crowd toward the speaker, saying at the same time, "I accept the challenge."

The people eagerly made way for this champion of prayer, and in a few moments he was standing on the step of the monument, facing the crowd. He was tall and well dressed, but he was no orator. He had no set phrases to tickle the ear; he had not the winning, catchy demeanor of his opponent. For a moment or two he stood looking at the sea of faces before him, faces waiting with eager expectancy for him to open the debate. A flush of color came over his features, and the sweat stood in beads on his brow.

"Friends, I am not a public speaker," he said. "I did not come to this meeting with the intention of disputing anything our friend might say; but when he denied that there is any efficacy in prayer, and challenged anyone to prove the contrary, I felt bound to come forward." The crowd cheered the frank yet modest statement.

He went on again: "You see standing before you a man who was once as big a scoundrel as it was possible to find in the city. I was a drunkard, a gambler, a wife-beater; yes, everything the word 'brute' implies. My wife and child dreaded the sound of my footsteps; and yet, bad as I was, my wife had for years been praying for me, unknown to me, and she taught my child to pray."

He paused for a moment, as if overcome with sadness at the memory, and then continued: "One night I went home unexpectedly, rather earlier than usual, and, by accident, sober. When I opened the door, my wife had just gone upstairs to put the little one to bed. I stood listening at the foot of the stairs. My child was praying; she was praying for me. 'Dear Lord, save my daddy! Save my dear daddy!' And as she prayed in her simple, childlike way, I heard my wife saying, with a sob in her throat, 'Lord Jesus, answer her prayer.'

"They did not know I was listening. I crept softly out of the house into the street. Strange feelings were coming over me, and ringing in my ears was my child's prayer: 'Lord Jesus, save my dear daddy!' Was I indeed dear to that child? In what way? She had never known a father's love. I questioned whether she had ever known a father's kiss. And as I thought of it, a great lump came into my throat, tears filled my eyes, and I cried aloud, 'Lord help me. Lord, answer my child's prayer.' And He did.

"Years have passed since then. Today I am a Christian.

My past is repented of. I live in the present; a new creature in Christ Jesus."

Again he paused, and then said earnestly: "Friends, don't you think I should have been a coward if I had kept silent today? Can I do other than believe there is a God, and that He not only hears, but answers prayer?"

The skeptic made no reply. The man's story had moved the crowd to tears, and when he finished speaking the people went silently and reverently away.

— The Way



ANSWERED PRAYERS

Part 2

We have recorded in Genesis, chapter 33, Jacob's prayer, imploring God's deliverance from Esau.

Esau, the first born, was Isaac's natural heir. He would have been the inheritor of the promises God made Abraham. God knew before they were born the qualities and make-up of these two men. God chose Jacob to be the transmitter of this precious heritage.

In line of the promise, all Abraham's sons were eliminated except Isaac. Of Isaac's sons, Esau was eliminated and Jacob was chosen. All of Jacob's descendants were to be included as the chosen nation.

Many events are recorded in the book of Genesis concerning the relationship of Jacob and Esau. We read in Genesis 27:36 that Jacob not only had taken Esau's birthright but also the blessings of his father that were intended for Esau.

Esau became very wroth, especially towards his brother Jacob. Esau proposed to slay his brother. Rebekah, their mother, being aware of Esau's threat, warned Jacob and advised him to flee to Rebekah's brother, Laban, who lived in Haran.

This he did. In due time God spoke to Jacob. He was to return home. Jacob greatly feared meeting Esau. Esau had made threats on Jacob's life. To find out how Esau would react to meeting Jacob, he sent messengers ahead. The messengers returned, stating that Esau was coming to meet Jacob and four hundred men were accompanying him.

Jacob became sorely distressed and greatly feared Esau. Realizing his own weakness, aware of the reported bitterness of Esau, and knowing no other way to prepare to meet up with his brother Esau, he resorted to prayer.

How often we have been in a situation when we realized our own weakness, and knowing no other way to meet the occasion, we went to God in prayer.

Jacob went to God in prayer. Gen. 32:11, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children." Jacob turned the entire matter over to God. God heard his prayer and answered it. When they met, there was humility on both sides. Neither thought of slaying the other. Gen. 33:4, "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

What a soul touching answer from God to the prayer of Jacob. Do we recognize the many, many times God answers our prayers? Do we thank Him for His answers?

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



OBSERVING THE SIGNS

We are all going some place and, we trust, striving for the same place. Thus it behooves us all to keep a steady eye on the signs as we travel along. As we near our destiny, the signs seem to be closer together and to become more clear. If we travel carelessly and do not observe the sign posts on either hand, our destiny may come upon us unawares, and we will be in danger of destruction.

The Saviour one time asked, "Can ye not discern the signs of the times?" Sometimes even if we do see the signs, it is hard to discern them. We should put forth every effort we can to be more aware.

As far back as anyone can remember our brethren have preached "watchfulness" and warned us that we are in the last days. Quite a few years have passed by, and many events they preached would come true are happening before our eyes. I wonder what our old Brethren would think if they saw what we are seeing take place today. Surely, we are living "in a grant and awful time." I feel it is good that we all keep our eyes open, that we might discern the signs of the times.

In 1 Thess. 5:6 we read, "Therefore let us not sleep, as do others; but let us watch and be sober." In Luke 12:37 we hear the Saviour say, "Blessed are those servants, whom the Lord when He cometh shall find watching."

In order to realize more forcefully the time into which we have come, we would like to consider conditions as they prevailed at the time of Noah. Luke 17:26-27 says, "And as it was in the days of Noah, so shall it be also in the days of the Son of man . . ."

"They did eat." Never has there been a time when people have eaten to the full in this land as they do today. Thousands and thousands of people could live from the food that we waste

and discard.

"They drank." We are certainly living in a time of much drinking, including much social drinking. I recently heard a conversation in which a man was telling of preparing a party for friends. He proceeded to explain how many gallons of strong drink they had prepared for the evening. The world has indulged so heavily in drinking that people have lost their guilt to a great extent. And we have not even mentioned the use and abuse of drugs that is ruining lives.

"They were given in marriage." We have come to a time when the vows of marriage are no longer kept as a lifetime promise. It has gone so far that a politician in one of the western states has presented a bill to the Senate that a five-year marriage contract might be put into effect. At the end of five years it could be renewed if desired. This is contrary to the Bible, which says, "What therefore God hath joined together, let not man put asunder." Statistics show that one out of every four marriages are successful. Last year one state had more divorces than marriages. I wonder if the condition in the time of Noah was much different.

In Gen. 6:5 we read, "And God saw that the wickedness of man was great in the earth . . ." Matt. 15:19 says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies." An example of what the world is doing about this follows. There is a large city in the States that has so much wickedness and immorality, they have decided they will no longer call it wrong by law, as the law can no longer **restrain** it. It seems anytime we pick up the newspaper and read the headlines, these are nearly all the topics.

". . . And that every imagination of the thoughts of his heart was only evil continually." People's minds are so filled with evil thoughts that men have to stoop to immorality in order to advertise most any product. They think they must use the lust of the flesh in order to make their products appealing enough to buy. Gen. 6:6,7 explains what the Lord said and thought. I do not feel it will be much different at the time when He says it is enough.

As we look toward the end, we think of the disciples, who asked in Matt. 24:3, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? Jesus answered and said unto them, "Take heed that no man deceive you." It seems Satan has resorted largely to deceit. He has made devices so deceitful that it takes much effort to discern the good from the bad. We must be very careful, even when we think it just cannot be the wrong thing to do. We feel there are many people saying, "Lord, Lord," who will never enter into the Kingdom of Heaven.

"For many shall come in my name, saying, 'I am Christ;'

and shall deceive many." Some time back I read about a boy in a foreign country who mysteriously appeared to the public, claiming he was the Messiah, the chosen one of God. It seems that thousands of people are worshipping him from all over the world. This is only mentioning one who has risen up.

"And ye shall hear of wars and rumors of wars." In my short life, I have never known a time when there were not wars or rumors of wars. "For nation shall rise against nation." It seems when a nation achieves peace with another nation, it is not long until they are at war with still another. Continue on reading in Matt. 24 and consider where we are today and what prophecy is yet to be fulfilled. It seems there is no end to the signs we might see.

I would like to mention a few things that are taking place in the world today. I wish to leave them for each one to consider.

1. We are nearing 2,000 years since the birth of Christ and 6,000 years since the creation.

2. The deserts of Sinai are blooming and bringing forth bountifully, which is something that never used to be.

3. Countries are becoming friends that for a long time have been enemies.

4. The European Common Market will soon be complete.

5. In recent months the president proposed a world monetary system. There are 19 other delegates representing 124 nations with similar propositions for the same system.

6. The northern country is airlifting military supplies into Syria and supplying the neighboring Arab countries with war supplies.

We do not wish to offer this information as discouragement, but only that we might all be awake, lest "that day come upon (us) unawares." Surely the unfolding of the prophetic plan "is the Lord's doing, and it is marvelous in our eyes." The Scripture admonishes in one of Jesus' parables that we "occupy till I come." We should keep working and not bury our talent. Let us labor to put away something for the time when the Lord shall see fit to return. "What I say unto you I say unto all, 'Watch.'"

— Selected from The Vindicator



TO THE UNKNOWN DAUGHTER

I don't know whose daughter you are, but you are one of God's creatures, as well as I am, hence a sister whom I love. It has been several months since I saw you there in the hospital lobby. I never met you before nor since, but your face keeps coming back to me. A pleasing face, not one to win a beauty contest perhaps, but one that anyone could love. Looking at your face, I would

guess you come from a good family.

My grown son was with me, and we were sitting on a seat across from where you sat. I wanted to talk to you, but I am the bashful kind, not apt to start a conversation with strangers. Anyway, it's too late now; the opportunity is gone.

I can't forget the picture you made. When you walked in, I saw your skirt was short, and it wasn't tight at all. I think perhaps it might have been just as well if it had been tighter. You swung your leg up high, resting your calf on the knee of the opposite leg. It seems to me the devil himself could not devise a better way to make a man commit adultery in his heart, which is enough to keep him out of heaven.

While you sat there, I suffered intensely. I know now I should have spoken to you, even with all those people about, but I missed my chance.

Don't you have a mother? Or doesn't she care either if you are responsible for sending boys to hell where they will suffer forever (as well as yourself)? This is a strong statement, but we cannot ignore the truth just because it is terrible to think about. I can't believe you didn't know how you looked. There are many others just like you in the world today, and you must have seen for yourself already. Does that in any way make it better, just because many others are doing it?

There you sat for a whole hour or more in a position inexcusable for anyone except a small child. What made it all the more agonizing was the fact that you had a prayer covering on your head.

— A Distressed Mother

Selected from May, 1972 Family Life



WHY SECRET ORDERS ARE INCOMPATIBLE WITH THE CHURCH

1. The church is called out to be separate from sinners. "Be ye not unequally yoked together with unbelievers: . . . or what part hath he that believeth with an infidel? (II Corinthians 6:14,15). All shades of belief and unbelief are represented in the secret orders and civic clubs.

2. The calling of the church is a high calling. The poet says, "Rise up, O men of God! Have done with lesser things." The subchristian character of the clubs puts things that are rightful aims and purposes of the Christian church on a lower compromising human level rather than on a Biblical standard. It conflicts with the Gospel standard and becomes directly antibiblical.

3. The oath of allegiance violates the Scripture: "Swear not

at all." Bloodthirsty penalties are often invoked upon those who become disloyal to the organization. Regardless of the type of oath used, it is contrary to Scripture.

4. Divided loyalty is disloyalty to God. "No man can serve two masters." Time, talents, and money that belong to the church by right are given instead to competing organizations that undermine the church. These other organizations grow at the expense of the church.

Secrecy creates suspicion and is contrary to the spirit of Christ. Jesus said, "In secret have I said nothing." We are also told that "men love darkness rather than light, because their deeds were evil." Many evils thrive under cover of secrecy and darkness that would not survive if they were exposed to the light of public knowledge.

6. They lack the power of the divine life. "Having a form of godliness, but denying the power thereof." Human power is substituted for the divine, and man receives the glory instead of God. Furthermore, they come short of accomplishing the highest purposes of God's will in man, for they lack the power to do so.

7. They are Christ-denying. All sorts of Christ-deniers and Christ-professors are linked together in a common loyalty. Jews, atheists, Unitarians, liberals, militaristic so-called fundamentalists, most of them refusing even with their lips to recognize the deity of Christ, and of the rest He says, "This people . . . honoureth me with their lips, but their heart is far from me." Isaiah adds, "Their fear toward me is taught by the precept of men." Many profess to know God, but Jesus says, "No man cometh unto the Father, but by me."

8. They have no remedy for sin. "... Saying, Peace, peace; when there is no peace." "There is none other name under heaven given among men, whereby we must be saved." Sin is condoned and protected among fellowmembers of the organization (many churches do no better on this score). Many lodges even deny the existence of sin.

9. Prejudice is exercised in their membership. Race, station in life, nationality are made qualifications for membership, while creed, or belief is ignored. This is not so in the church of Jesus Christ which calls on all men everywhere to be saved through faith in the blood of Christ. "... God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34,35).

10. They offer a false hope of heaven. They speak of the Grand Lodge above — an imaginary place, not a heaven, for in heaven Jesus is at the right hand of God. There is no third place. Hell is the only place for those who reject the way of Christ to the place He offers to His followers.

11. It is Satan's substitute for the church and is doomed for

failure. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat" (Matthew 7:13). "He that . . . climbeth up some other way, the same is a thief and a robber."

12. It is antichrist. John says that if any man does not confess that Jesus Christ is come in the flesh, he is a deceiver and an antichrist. They may profess to have done many wonderful works, but Jesus will say to them, "Depart from me, ye that work iniquity."

Let us, as children of God, recognize the great danger in the seemingly parallel ways offered in these organizations and stay clear of them. They are a delusion of Satan and will destroy both us and the church if we become entangled with them.

— Harry Hertzler

NEWS ITEMS

NORTH CANTON, OHIO

The Orion Congregation held their Lovefeast on September 7 and 8. Ministers with us were Elder David Ebling of Bethel, Pennsylvania, Elder H. M. Gunderman, and Elder Roy Swihart, both of Goshen, Indiana, and Elder Howard Myers of York, Pennsylvania. There were seventeen who surrounded the Lord's table on Saturday evening, with Brother David Ebling officiating. We thank all who came and took part in this service and helped to make it a success. We especially thank the ministering brethren for their inspiring messages and invite them all to come back again with their families.

— Brother Alvin Silkknitter, Cor.

CORRECTION

In July 15, 1974 Monitor, under News Items, "Help—Request Approved," this article was signed:

Ray S. Shank, Secretary

Trustee Board

D. B. Church, Inc.

This should have been:

Ray S. Shank, Secretary

Trustee Board

Mt. Hope D. B. Church Home, Inc.

Has your congregation responded?

— Ray S. Shank

NOTE OF THANKS

It has been very much appreciated for the remembrance in prayer and other kindness during and after being in the hospital two times in the past months.

— In Christian Love, Sister Betty Dennis

CHILDREN'S PAGE

JOSEPH IN PRISON

Genesis 39

Potiphar was the captain of the soldiers that guarded Pharaoh. Pharaoh was the king of Egypt. Potiphar was a very important person at that time and Joseph was a servant of Potiphar. The Lord blessed Joseph in everything he did and Potiphar made him to be overseer over all that he had. And the Lord blessed Potiphar's house and all that grew in his fields for Joseph's sake.

Joseph was a good looking man and Potiphar's wife fell in love with him. Joseph knew that he was only a servant and that this would bring disgrace upon his master, so he refused to love Potiphar's wife. This caused her to be angry with Joseph and she lied to Potiphar, her husband, saying that Joseph had tried to make love to her. Potiphar, although he liked Joseph very much, could not tolerate such a thing. A servant's word was nothing compared to an important man's wife; so Joseph was put in prison.

The Lord was still with Joseph and he found favor with the keeper of the prison. The jailor put him in charge of everything that had to do with the prison. Joseph was over all the prisoners and whatever they did. The Lord blessed Joseph and made to prosper everything he did.

Joseph was faithful to whoever he worked for. It didn't make any difference to him whether he was in prison or outside; Joseph still was faithful to his Lord and a blessing to those around him. I am sure Joseph would rather have been out of prison but he was contented with whatever came his way. God can use a man like that. God was testing Joseph for a great responsibility and Joseph was passing the test.

I think Joseph remembered the dreams that he had; how God revealed to him that some day his father and mother and brothers would bow down to him. Anyway Joseph trusted God. This can be something that we can remember. The apostle Paul says in Rom. 8:28, "... All things work together for good to them that love God ..."

— Brother Rudy Cover



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Paul R. Myers
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BIBLE MONITOR

VOL. LII

NOVEMBER 15, 1974

NO. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKS BE UNTO GOD FOR EVERYTHING

Thanks be to God for waving corn,
For all the blessings of each morn,
For songs of birds upon the tree,
For every joy He gives to me.

Thanks be to God for each delight
Which burst with rapture on my sight;
For hill and vale, for tree and flower,
For sunset glow, and summer shower.

Thanks be to God for friends so dear;
For comrade spirits, far and near,
Who meet me at the Mercy Seat,
Where we may hold communion sweet.

Thanks be to God for times of strain,
When days are long and nights bring pain;
For then God bends low from His throne,
And whispers I am not alone.

For every good and perfect gift
My grateful heart I daily lift;
But best of all for Christ who died,
In whom my soul is satisfied.

— Author Unknown

THANKSGIVING

Again, as we come to the time of Thanksgiving our minds are made to consider the many blessings our Heavenly Father has bestowed upon us. While some have complained about the elements, we desire to give our tribute of praise to Him who is the giver of every good and perfect gift.

Thanksgiving Day was first observed by the Pilgrim fathers in the fall of 1621, when Governor William Bradford of Plymouth Colony appointed a day for feasting and thanksgiving to celebrate a year of bountiful harvest. Through the years it became a special day for the expression of gratitude for national as well as personal blessings.

While some may consider this as the first thanksgiving, strictly speaking, this is not true. The Israelites, centuries before this had their special feasts of the harvest which were really times of thanksgiving to God for His blessings. The most important of these feasts was the Feast of Tabernacles, "or the feast of ingathering." This feast was held in the fall after the fruits of the season were gathered in.

There are many Scriptures in both the Old and New Testaments which do not necessarily refer to special days, but which could be applied to Thanksgiving.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Psalms 100:4, 5. The psalmist's call is to return to the Lord's house to praise Him for His goodness and mercy. We need to always remember the goodness and mercy of the Lord in supplying our needs both temporal and spiritual. The hand of the Lord is open and extended to all His creatures. "Thou openest thine hand, and satisfiest the desire of every living thing." Psalms 145:16. The Lord's hand is open even to those who do not honor Him.

"O give thanks unto the Lord; for he is good: for his mercy endureth forever," Psalms 136:1. Again, the psalmist calls us to thanksgiving because of the goodness and mercy of the Lord. We should naturally respond unto Him as we remember how His goodness has been with us all the days of our lives.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Ephesians 5:20. It is easy to be thankful for the good and pleasant things of life, but what about "all things" whatever their nature may be. It takes a person who has committed his life to the Lord to be thankful in any and all circumstances.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," Colossians 3:15.

The peace of God ruling in our hearts is one of the greatest blessings we can have in our lives and that is through the blood of the Cross. Let us be thankful for all the Lord does for us. "O Give thanks unto the Lord; for he is good: because his mercy endureth for ever," Psa. 118:1.



SENTENCE SERMONS

Offer unto God thanksgiving; and pay thy vows unto the most High. Psalm 50:14.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Psalm 95:1, 2.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. Psalm 107:21,22.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Psalm 116:17.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4:6, 7.

THE BIBLE MONITOR

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ANSWERED PRAYER

Part 3

One of Webster's definitions of prayer is, "an approach to deity in word or thought."

Not all of our prayers need to be spelled out, so to speak. We can have them in our mind and God can interpret them without our uttering a word or sound.

We have a very fine example of **thought prayer**, in the absence of words, of Hannah's great desire for a son. This prayer is recorded in the first chapter of first Samuel.

Verses 12-15 read thus, "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have neither wine nor strong drink, but have poured out my soul before the Lord."

Christ poured out His soul unto death. Hannah poured out her soul in prayer before the Lord for a son. I believe she prayed much. This time, because of her great burden, her great desire and her faith in God, Eli noticed that her lips moved as she was praying, but he did not hear her voice. Her prayer was secret between her and God.

Eli thought that she was drunk. Hannah said that she was not drunken, neither had she drank wine nor strong drink, but that she had a heavy burden and was pouring out her soul before the Lord.

I believe it is God's desire that when we pray, we empty our soul of our burdens. That we cast all our cares upon Him. And we do not need to shout our prayers from the housetops. Often times we know not how or what to pray for. Even if we are unable to formulate words, the Holy Spirit will make intercession for us. We can approach the throne of grace in thought and gain results.

Hannah gained results. The word teaches us Elkanah and Hannah returned to their home in Ramah. Verse 19. "And Elkanah knew his wife; and the Lord remembered her." Hannah conceived and bore a son whom she called Samuel, saying "because I have asked him of the Lord."

The prayer that Eli did not hear, God heard. And God answered Hannah's prayer.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



ABOUNDING IN THANKSGIVING

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7.

Paul's letter to the Colossians is a fitting one to study during the month of November, because each chapter has the thought of thanksgiving in it. The Christian should not need a yearly reminder about the importance of thankfulness, but we can be grateful we live in a nation where governmental leaders still encourage thanksgiving to God for natural and national blessings by setting aside a day for this purpose.

We wonder if the masses of Americans today are as thankful to God as people were in the early days of this country. The pioneers of this land no doubt suffered many hardships in hewing out homes for their households in the vast wilderness of a new nation. But we believe many in that day had a strong faith in God. They had been privileged to come to the shores of a land where they could worship God in freedom, and this in itself was cause for thanksgiving.

If the pioneers and Pilgrims of this country had reason for thanksgiving, then we who have been living in the midst of abundance should be "abounding in thanksgiving." But is this the case? On the national horizon ominous clouds are to be seen. Is this not because many people have turned their backs on the One who has given us this goodly land, and are trusting in the arm of flesh? Surely the lack of gratitude of the masses will ultimately result in the judgment of God.

The follower of Christ realizes the importance of heeding the injunction of the apostle, who wrote to the Thessalonian brethren, "In everything give thanks." "But," asks one, "How can I give thanks for troubles and disappointments?" We might answer by saying that we can always be thankful conditions are not any worse. But perhaps a better attitude is one of gratitude for the privilege of suffering for the Master, with the realization that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Without occasional reverses and trials in our Christian pilgrimage, we would perhaps be inclined toward spiritual pride or lethargy.

Paul's first expression of thanksgiving in his letter to the Colossian brethren begins in the third verse of chapter 1. There he writes, "We give thanks to God and the Father of our Lord Jesus Christ . . . since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven . . ." Can we not with Paul likewise give thanks for faithful brethren who love the saints? Because there are still

those who "walk by faith" in the ways of the Lord, we can have sweet "fellowship one with another." And as we face life's burdens, what a wonderful source of comfort Christian fellowship can be! It is like an oasis in a dry and parched desert.

Beginning with Col. 1:12 the apostle makes his second mention of thanksgiving, where we read, "Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." Surely this is a great reason for gratitude. In the midst of the deepening darkness of sin and iniquity, we have been released from its power through the wooing of the Holy Spirit and the draft of the Father. The main purpose of the natural darkness God created, which we call night, is to enable careworn creatures to lie down in sweet repose, that the mortal body might be renewed. However, when we have honest labor to perform, nothing is quite as helpful as proper lighting. And how could we journey in our automobiles at night without those brilliant headlights? May we evermore give thanks for deliverance from darkness through the light of the Gospel.

Our text, the third mention of thanksgiving in Colossians, contains a call to steadfastness. If we are truly rooted in Christ and established in the faith, we will be abundantly thankful for the goodly heritage that has been preserved for us by faithful forefathers. Our gratitude will cause us in turn to labor for a retention of the way of salvation for our children and grandchildren. We will be aware of the philosophies of men, who would turn us away from "the ancient order and self-denying principles of the Church, as taught by the Saviour and held forth by the Fathers of our Fraternity." We live in deceptive times when there are many "winds of doctrine" afloat. It behooves us, then, to remain rooted in the ground of the Gospel, that we might continue to "carry the current" of truth to our fellowmen. The purpose of the electric towers we see across the country is to hold up the lines carrying the current. Just let one fall over from some cause, and a disruption of service will occur. Let us take heed unto the injunction of the apostle, who says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Paul's fourth mention of thanksgiving, in Col. 3:15, is coupled with the thought of the peace of God ruling in our hearts. Surely, if we give thanks to our Heavenly Father, His peace will be felt within. We could turn that around and say, if we feel His peace within, we will give thanks. God's peace will not be ours if we are living at enmity with our fellowman. The follower of Christ will not enlarge on the weaknesses of others, but rather will cover them with a cloak of charity, "the bond of perfectness." The apostle further reminds us in connection with the peace of God ruling in

our hearts that "ye are called in one Body." If God's peace properly prevailed among people professing godliness, perhaps there would be a good many less denominations in our world today.

In close proximity to the verse we have just been considering, we find Paul's fifth reference to thanksgiving, where he writes in verse 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." We might call this a key verse. We should not undertake anything unless it be in the name of our Saviour. When we accept the terms of the Gospel and are born again, we enter the Kingdom of God. Since our allegiance is no longer to this world, the furtherance of the cause of Christ should be our chief interest. Truly, then, we can give thanks in everything, knowing that adversity can serve the purpose of making us more useful to the Master in the salvation of precious souls.

The apostle's final mention of thanksgiving in his Colossian letter is found in 4:2, where we find these words, "Continue in prayer, and watch in the same with thanksgiving." With what better admonition could he have summed up his epistle? The word continue suggests the thought of perseverance, as Paul writes in Eph. 6:18, or importunity (see Luke 11:5-10 and 18:1-8). The word watch, as used in this verse, means "to be sober, vigilant, or spiritually awake." May we remain "stablished in the faith" by vigilance and perseverance in prayer. Then the peace of God shall rule in our hearts, and we will truly be "abounding therein with thanksgiving."

— The Vindicator



THANKSGIVING THOUGHTS

Many years ago, when the writer was engaged in mission work in New England, he became acquainted with a family of cotton mill workers in a good-sized city. Father, mother, and a married son, with two small children, lived on the floor of an old tenement. The grandmother was unable to work, and had to remain in bed all the time. She was not even able to be up to have her bed made. So, the physician in charge of the case gave her a kind of bed cradle to help her endure the strain of bed-making.

We were told that the first Thanksgiving after that lady had become disabled, the family was uncomfortable in thinking of a possible celebration. It seemed to them a cruelty to show much joy while she was so hopelessly handicapped. But she told her people to carry out their Thanksgiving plans, and she herself would like a piece of the turkey. So they had their celebration, the old lady being cheerful and having her share of the good things to eat.

It was several years after this that the writer became acquainted with that family, and often called to see the old lady and read to her favorite Bible passages and offer prayer. About Thanksgiving time she said to him: "Some folks who mean well pity me, and others who come, look as if they were at a funeral. But they are wrong; for, in spite of my trouble, I still feel comfortable. The family is very kind to me in every way; the children are not noisy and often stop to talk to me. Best of all, my greatest comfort and strength are my faith and hope in God through Jesus Christ. I have asked you several times to read to me the words of Paul in one of his most touching passages: "For I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

The first Thanksgiving Day we saw that lady, she remained as cheerful as usual. For there was with her the abiding cheerfulness that comes from a life sustained by the "hope that putteth not to shame." One of her favorite verses was one that has comforted and helped millions of the race since they were first uttered by Jesus Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She concluded her talk with us on that day by saying: "Thanksgiving means to me what the word implies. When the day is over, I still have much to be thankful for personally. All enjoyment does not go with the last piece of turkey, or the last slice of mince pie."

It is somewhat hard for most of us to look at life in such a way as will not be confined, more or less, to our own personal point of view. We may not have as many things to enjoy as others have. This is, however, the case with all human beings. None of us, as a rule, ever has all he wants. This was the experience of Paul who even went hungry at times. But, at the same time, he had other things to be thankful for, things that strengthened him in his life work. To use Addison's words, "Much may be said on both sides." It is the same Apostle who, writing to Timothy, refers to God "who giveth us richly all things to enjoy." This, written in a general sense, may not appear to some as applying to themselves. But, if they look at their own selves and their surroundings, or at things in general, they can hardly fail to see that there are far more desirable things in their life than they at first realized. The real Thanksgiving is the one that is thus stated in a recent book: "Thanksgiving must be followed by thanksgiving." And so it will be when the inner, or spiritual, signification of the day is thoroughly understood. The reaction of Thanksgiving should be a continued cheerfulness, or, at least peacefulness under all circumstances. Even when faced by undesirable conditions, we should think also of the better side, past and present. In the words of an old hymn, we should "count our blessings," past and present. For, no matter how unpleasant, even painful, the present may be, there are always some mitigating circumstances to alleviate

the present conditions. Dwelling exclusively upon untoward happenings, affecting others or us, makes, as we say, "bad matters worse." Paul had probably something of the kind in mind when he wrote to the Thessalonians: "In everything give thanks." But these words will be better understood when the whole passage is read: "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus concerning you."

Thanksgiving Day always has a dual purpose. It brings more joy to many who, normally, are rather satisfied with their lot. Then it causes many to remember substantially those less fortunate than they are, so they will have some enjoyment on that day. And the aftermath of the day should bring continued comfort and goodwill.

Paul's words should never be forgotten in regard to this:

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

— Christian Monitor



IN FASHION OR IN FAVOR

"Might as well be dead as to be out of fashion."

These words fell upon our ears and out from the lips of one girl speaking to another, and — she was but one of a million speaking after the same manner.

Said a woman, whose husband was struggling to support her, "Well, I've just got to be in style no matter what it costs," and this is a representative woman of many, many others. These words are far more serious than they may sound at first, for in them is suggested the secret of the wrecking of many a life. The "pride of life" is a serious symptom. It is akin to "lust of the flesh" and the "lust of the eyes." And these things are declared to be "not of the Father" but "of the world." See I John 2:15,16.

The Bible, however, has some things to say about the "fashion of the world" and the Book that is right about everything else, will not fail us here.

The Apostle Paul says:

"And they that use this world, as not abusing it: for the fashion of this world passeth away" (I Cor. 7:31).

The Greek word here for "world" is kosmos which means the world is created, ordered, and arranged. It is in the Septuagint Version a Hebrew word rendered ornament. It denoted the opposite of what man has called "chaos," which God never created. See Isaiah 45:18; Genesis 1:1. The root meaning, to carve,

plane and polish, implies both order and beauty.

The word for "abusing" the world means to "devour and eat up."

The word "fashion" is the Greek for "schema" or "scheme" and is found here and at Philipians 2:8.

The "scheme" of things, the schemata of this world" or "age" passes away. It is not worth "devouring" or "eating up" and yet many are so doing. They are feeding on and following after the passing things. The fashion of this world "passeth away." There are the passing things and there are the permanent things.

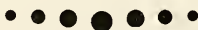
Those who must be in this world's fashion, are following the "passing things." They are feeding on the shadows. They are with the swine. They take husks instead of bread. They are deceived to accept shadows for substance. They are as the Psalmist says: those who walk "in a vain show" (Psa. 39:6) which means only after "a mere form" or a "fashion." They parade in the "fashion show" of this world and it "passes away." So what is it all about? What is it worth? Those who think they might as well be dead as out of fashion are dead and know it not. They are dead to the world of things eternally worthwhile. They are dead to the things of God, to the things of spiritual life. They follow after fashion, feathers, fun, and folly. Pasteboard, putty, and paint constitute their possessions.

It is one thing to be in the fashion of this world and another thing to be in favor with God who are in Christ Jesus. When they are in Christ Jesus they are before God complete. There is nothing lacking. They are "accepted in the beloved." They are before God "in Christ Jesus." Favor is better than fashion. To be clothed in Christ is to wear the richest garment. "Clothed in His righteousness alone" is the climax of experience.

Those in Christ Jesus, know how to use the world, for there is a certain sane use of the world. They use the world but they do not abuse the world. They live for its facts but not its fashions. They are in the world but not of the world. They are not fashion followers. They have favor with God. Passing things and present things, will not satisfy. There is no triumph in the transient. To covet the fashion of this world is to heap up to ourselves the things that change and decay and are at last classified as "garbage." These things become refuse.

In doing the will of God one follows the things that "abide forever." God's favor is better than this world's fashion. Seek things which are above. Be satisfied now with Christ at the right hand of God and soon be satisfied when you "wake in His likeness."

— The Wonderful Word



CHILDREN'S PAGE**THE BUTLER AND THE BAKER**

Genesis 40

The chief butler, or cup-bearer, and the chief baker of Pharaoh had offended their king and both had been cast into prison. Joseph was put in charge of them and he served them. One morning Joseph came in unto them and they were both sad and upset. "Why do you look so sad today?" asked Joseph.

"We have dreamed a dream and we can't understand it and no one knows how to interpret it for us," they replied.

Joseph asked, "Do not interpretations belong to God? tell me the dream."

So the chief butler told his dream, "In my dream a vine was before me; and in the vine were three brancher: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup unto Pharaoh."

Joseph said to him, "This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up your head, and restore you unto your place; and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler. Now when you are restored to your former position remember me and mention me to Pharaoh to release me from prison because I am not guilty of any crime."

When the chief baker saw that the butler's dream was for good he said to Joseph, "I also was in my dream and behold, I had three white baskets on my head: And in the uppermost basket there was all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket on my head."

And Joseph answered and said, "The three baskets are three days: Within three days shall Pharaoh lift thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee."

In three days Pharaoh had a birthday and he made a feast for all his servants. And he restored the chief butler to his former position but the chief baker he hanged on a tree just as Joseph had said.

But the chief butler was so pleased with himself and the king's favor that he forgot all about Joseph who was still in prison.

— Brother Rudy Cover

NEWS ITEMS

MECHANICSBURG, PENNSYLVANIA

The Mechanicsburg Congregation will have a Fall Lovefeast on November 9, with services beginning at 2:00 P.M. Everyone is invited.

— Sister Barbara Stump, Cor.

LITTLESTOWN, PENNSYLVANIA

Elder Hayes Reed of Modesto, California, came into the Walnut Grove Congregation, June 18 to June 25, to conduct a revelal meeting. These meetings were well attended by neighbors, friends, and members from other churches. Brother Reed's sermons were full of inspiration and words of encouragement.

Our hearts were made to rejoice when two young girls received Christ into their hearts and gave their hand to the church. Ecclesiastes 12:1, "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Our Lovefeast and Communion was October 6, with all day services. Elders present were Joshua Rice, Frank Shaffer, and Laverne Keeney, with Elder Frank Shaffer officiating.

We wish to thank each visitor that attended these services and invite all back. We pray each member will have a close walk with their Lord and hold Christ-like examples before the young people and those still outside the ark of safety.

— Sister Betty Shelly, Cor.

NOTE OF THANKS

We desire to express our deep appreciation for the prayers, cards, letters, and visits we received during Sherman's illness. We are grateful for your continuing prayers. We can only thank you, but we pray that God will richly bless you.

— In Christian Love, Brother and Sister W. S. Reed

NOTE OF APPRECIATION

Greetings to all in Jesus Christ our Lord:

Will take this way of writing to all, although I do intend to answer my one hundred and thirteen get-well greetings sent by my many friends, and I do appreciate the contributions from the churches in my behalf following surgery. Many of you I have never met but the Lord knows you and may He continue to bless you.

The South Fulton Congregation has had much illness and death for several months, which means the Lord is near, much nearer than we sometimes think. We were having Sunday School and Bible reading each Sunday until Brother Henry Reed, our only brother attending regularly was called Home on June 15. Our

Sister Gertrude Wetzel lost her husband August 15; Sister Elta Blythe had surgery April 1, and again August 21; and then my surgery August 28. With almost every member up in years the physical body does not recover so quickly, so we have not had Sunday School regularly for sometime. The Lord only knows what is in store for each, so we live one day at a time trusting the Lord will be near.

It is more blessed to give than to receive, but if we never receive gracefully, how can anyone receive a blessing? May God bless you all for your kindness which was appreciated so much.

In Christian Fellowship—
Sister Martha I. Harman
R. 1, Box 131
Industry, Illinois 61440

OBITUARIES

SARAH (SALLIE) ELIZABETH JAMISON FLORA

Was born near Boones Mill, Virginia, April 24, 1881. She departed this life at Dallas Center, Iowa, September 30, 1974, at the age of 93 years.

On April 24, 1898, she was married to Josiah B. Flora. To this union 12 children were born, 11 of whom are still living.

Florence Reed, Manitou Springs, Colorado

Mary Adcock, Chelan, Washington, — passed away in 1952

Muncie Flora, Union Bridge, Maryland

William Flora, Dallas Center, Iowa

Katie Smith, Pueblo, Colorado

Ernest Flora, Denver, Colorado

Ollie Riggs, Mulberry, Arkansas

Ruby Mitchell, Henderson, Maryland

Anna Umland, Des Moines, Iowa

Buelah Moss, Dallas Center, Iowa

Esther Keller, Dallas Center, Iowa

Joseph Flora, Adel, Iowa

In 1909 they moved to Quinter, Kansas, where they made their home until 1944, when they moved to Dallas Center. They have made their home with their daughter, Beulah, the past four and one-half years.

Sarah was baptized into the Church of the Brethren at an early age and in 1928 became a charter member of the Quinter, Kansas, Dunkard Brethren Church. She was a faithful member until death.

She leaves to mourn her departure, her husband and the 11 children; 39 grandchildren; a large number of great-grandchildren; several great-great-grandchildren; besides many nieces, nephews, and friends.

Funeral services were held at the Dallas Center Dunkard

Brethren Church on October 3, 1974, with Elder Ray Reed and Brother Fred Pifer officiating. Burial was in the Brethren Cemetery.

MARY E. (TEETS) FRIEND

Of Cresaptown, Maryland, was born September 25, 1890, in Fairchance, Pennsylvania, to Samuel J. and Sarah C. (Sines) Teets. She departed this life on October 5, 1974, at the Sacred Heart Hospital in Cumberland, Maryland at the age of 84 years, 10 days.

At the age of 16 years, she was united in marriage to Reuben O. Friend. To this union were born three daughters and two sons: Mrs. Iva M. Sines, Mrs. Holice M. Winters, Cresaptown, Maryland, Mrs. Elsie Winters of Cumberland: two sons, Nathan, and Floyd, both having preceded her in death.

She and her husband lived in the Swallow Falls community until his death in September 1955, after which she moved to Cresaptown, where she has lived since with her children.

She also leaves 17 grandchildren; 28 great-grandchildren; 3 great-great-grandchildren, besides many other relatives and friends.

The older daughters can barely remember going with their mother to the baptismal waters one cold chilly night and seeing their mother baptized by lantern light. These many years Sister Friend has been true to her calling and baptismal vows, first in the Church of the Brethren, and then in the Swallow Falls Dunkard Brethren Churches. She was a good wife, a loving mother, and a loyal friend who always had a kind smile for everyone. She enjoyed being in worship service as regularly as she could as long as she was able. She also loved to work with her hands, and made quilts and rugs until not long before she was taken away.

Funeral services were conducted from the Stewart Funeral Home in Oakland, Maryland, October 8, at 2:00 P. M., by Donald Matthews, assisted by Jonas W. Sines. Funeral text from Proverbs 31:30, Revelation 21. She was laid to rest in the Henry Sines Cemetery, near Swallow Falls to await the resurrection morn.

IN A LITTLE WHILE

In a little while her last breath left her
And her spirit fled away
To a land where all is brightness,
To a land where all is day.

How our sorrowful heart would have her
In this world to longer roam,
But our precious Lord has called her
To a far more glorious home.

Death at last has claimed his captive,
Breathed on her his icy breath,

But the Lord has freed the captive,
For the Lord has conquered death.

She is talking now with Jesus,
In a land of pure delight,
Where no tears are ever flowing
And where Jesus is the Light.

In a while may we all be over
In that land where angels sing;
In that land where fears are ended,
In the land where Christ is King.

— Sister Ruth M. Snyder, Cor.



DAILY DEVOTIONS FOR DECEMBER

COME

Memory Verse, Exodus 19:11
And be ready against the
third day: for the third day
the Lord will come down in
the sight of all the people
upon mount Sinai.

Sun. 1—Ex. 13:1-22
Mon. 2—Ex. 14:1-31
Tues. 3—Ex. 16:1-36
Wed. 4—Ex. 17:1-16
Thurs. 5—Ex. 18:1-27
Fri. 6—Ex. 19:1-25
Sat. 7—Ex. 20:1-26

Memory Verse, Exodus 20:24
An altar of earth thou shalt
make unto me, and shalt
sacrifice thereon thy burnt-
offerings, and thy peace-
offerings, thy sheep, and
thine oxen: in all places
where I record my name I
will come unto thee, and I
will bless thee.

Sun. 8—Ex. 24:1-18
Mon. 9—Ex. 28:28-43
Tues. 10—Ex. 30:1-21
Wed. 11—Ex. 32:1-35

Thurs. 12—Ex. 33:1-23
Fri. 13—Ex. 34:1-35
Sat. 14—Ex. 35:1-35

Memory Verse, Exodus 32:26
Then Moses stood in the
gate of the camp, and said,
Who is on the Lord's side?
let him come unto me. And
all the sons of Levi gathered
themselves together unto
him.

Sun. 15—Ex. 36:1-38
Mon. 16—Lev. 4:1-35
Tues. 17—Lev. 10:1-20
Wed. 18—Lev. 12:1-8
Thurs. 19—Lev. 14:1-32
Fri. 20—Lev. 16:1-34
Sat. 21—Lev. 25:1-28

Memory Verse, Leviticus 10:3
Then Moses said unto
Aaron, This is it that the
Lord spake, saying, I will be
sanctified in them that come
nigh me, and before all the
people I will be glorified.
And Aaron held his peace.

Sun. 22—Luke 1:5-38
 Mon. 23—Num. 1:44-54;
 3:1-10
 Tues. 24—Num. 8:1-26
 Wed. 25—Luke 2:1-40
 Thurs. 26—Num. 10:1-36
 Fri. 27—Num. 11:1-35
 Sat. 28—Num. 12:1-16

Memory Verse, Leviticus 16:2
 And the Lord said unto
 Moses, Speak unto Aaron
 thy brother, that he come
 not at all times into the holy
 place within the vail before
 the mercy seat, which is
 upon the ark; that he die
 not: for I will appear in the
 cloud upon the mercy seat.

Sun. 29—Num. 14:1-25
 Mon. 30—Num. 14:26-45
 Tues. 31—Num. 16:1-40

Memory Verses, Num. 10:29
 And Moses said unto Hobab,
 the son of Raguel the Mid-
 ianite, Moses' father in law,
 We are journeying unto the
 place of which the Lord said,
 I will give it you: come thou
 with us, and we will do thee
 good: for the Lord hath spo-
 ken good concerning Israel.

Numbers 16:5

And he spake unto Korah
 and all his company, saying,
 Even to morrow the Lord will
 shew who are his, and who
 is holy; and will cause him
 to come near unto him:
 even him whom he hath
 chosen will he cause to come
 near unto him.



ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER

Dec. 1 — The Trial of Jesus. Mat. 26:57-75; Mat. 27:1-25

Dec. 8 — The Crucifixion. Mat. 27:26-38

Dec. 15 — The Death and Burial of Jesus. Mat. 27:39-66

Dec. 22 — THE BIRTH OF JESUS. Mat. 2:1-23

Dec. 29 — The Great Commission and Ascension. Mat. 28:16-20;
 Luke 24:13-53

QUESTIONS:

- (1) According to the high priest, what was Jesus convicted of?
 Mat. 26:65
- (2) Was Pilate convinced that Jesus was guilty? Mat. 27:18,23
- (3) Why then, did Pilate deliver Jesus to be crucified? Mat. 27:
 24, 25, 26
- (4) What did the chief priests and the Pharisees ask Pilate to do
 that only made the resurrection of Jesus a proven fact?
 Mat. 27:63, 64
- (5) What definite proof have we that all that Jesus taught His
 disciples applies to us? Mat. 28:20

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BIBLE MONITOR

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NO. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT MORE CAN YOU ASK

God's love endureth forever —
What a wonderful thing to know
When the tides of life run against you
And your spirit is downcast and low . . .

God's kindness is ever around you,
Always ready to freely impart
Strength to your faltering spirit,
Cheer to your lonely heart . . .

God's presence is ever beside you,
As near as the reach of your hand,
You have but to tell Him your troubles,
There is nothing He won't understand . . .

And knowing God's love is unfailing,
And His mercy unending and great
You have but to trust in His promise —
"God comes not too soon nor too late . . ."

So wait with a heart that is patient
For the goodness of God to prevail —
For never do prayers go unanswered,
And His mercy and love never fail.
—Helen Steiner Rice

THE WILL OF GOD

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." I Thess. 5:16-22.

In the earlier part of the chapter, the Apostle warns us to watch and be sober that we may be prepared that whether we wake or sleep we should live together with Him. Surely this should be a great comfort.

We are admonished in vs. 16 to rejoice evermore. I believe we should not rejoice overmuch over our creature comforts because of the brevity of life. We know not when we may be called away. However, we may have joy and rejoicing in the provision of our Heavenly Father. The Christian life should be a pleasant life, a joyful life.

Then we are to pray without ceasing. Perhaps we would rejoice more if we prayed more. Seek the Lord and his strength, seek his face continually. I Chron. 16:11. "Men ought always to pray and not faint." Then again, the Apostle speaks of continuing "instant prayer." Not that we should do nothing but pray — rather the thought is to not permit interference with prayer.

"In every thing give thanks: for this is the will of God concerning you." If we pray without ceasing we shall have plenty to be thankful for. In every thing! That includes adversity as well as prosperity. But human nature prefers to not have adversity. So very few are willing to say as our Lord, "Not as I will, but as thou wilt." Only those who have learned that God works in all things for good to those who love Him can give thanks for all things. It is not that all things are good in themselves, nor that they work together by any power within themselves. It is God who works in all things to bring about the final good of those who trust Him.

We are not to quench the Spirit, vs. 19. It is the Spirit of grace and supplication that helps our infirmities and assists our prayers and thanksgiving. There are two ways to quench fire — by withdrawing fuel or smothering. One dare not indulge in carnal lusts and affections.

Despise not prophesying, vs. 20. Preaching and interpreting the Word has its place. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Prove all things; hold fast that which is good. We need

to search the Scriptures as did the Bereans to see if these things are true. We need to try the spirits whether they be of God because many false prophets are gone out into the world.

Then we are to abstain from all appearance of evil. This is a very good way to do his will, he shall know of the doctrine, whether it be of God." John 7:17.

* * * * *

WHAT WOULD YOU SAY?

A young boy was watching a man working on a fence. When he hit his finger, he said, "Praise the Lord." What would YOU say?

Someone asks you why you believe in God and live as you do. What would YOU say?

A man working on a chimney said carelessly, "This is probably as close to Heaven as I'll get! What would YOU say?"

A friend asks you to accompany him to a place where you know there will be sinful activities. What would YOU say?

A person who had always used clean language in your presence starts using profanity. What would YOU say?

Someone comes to you and begins telling a filthy story. What would YOU say?

A boy said, "I curse all the time because I think it's fun." What would YOU say?

You are asked, "If Christ comes tomorrow, what must I do today to be saved?" What would YOU say?

Many of these are true happenings to which I didn't always reply as I should have. I Peter 3:15 says in part, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." If God asks me why I didn't reply according to the hope in me, what would I say?

— Sister Eileen Broadwater

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DEVILS, DEMONISM, AND WITCHCRAFT

There's an amazing rise of interest in occult activity in our times. There are more and more books at the corner drug store dealing with demonism. The occult has been given much exposure in newspapers and magazines. High schools and colleges are offering courses dealing with witchcraft and astrology. Children in school wear T-shirts with the words "The devil made me do it" inscribed over the front of the shirt. The film "The Exorcist" is being shown in movie houses all over the land, and people stand in long lines waiting to get into the theater.

The word "occult" is a general word that is used to describe the whole realm of activities including witchcraft, magic, seances, and fortune-telling. The word "exorcist" is a word used to describe one who drives out an evil spirit by means of ritual practices and pagan incantations. All these experiences involve some kind of penetration into the realm of darkness and into the world of evil spirits. Today occultism and exorcism are becoming big businesses, exciting the imagination and the curiosity of thousands.

The Christian is not too much surprised by this undue interest in satanic activity, because the ninth chapter of the Revelation makes it clear that just before Jesus comes, there will be a fearful increase in demon activity.

1. THE EXISTENCE OF DEVILS

One of the most fascinating and most frightful truths of the Bible, is its teaching concerning the presence and power of the devil. And to make it even more frightful, the Bible says that the devil has a great host of helpers called demons. These evil spirits compose an entire kingdom of spirit beings that are governed and controlled by Satan himself. They oppose the message of the Gospel, and do their evil work by influencing the hearts of men, and sometimes they have even invaded the courts of heaven.

How Satan and his fallen angels came to be, is not quite as clear as the fact that they exist and that they are very real. The Bible lets no doubt about the fact that the devil is a real person and that under his direction, untold millions of demons are constantly in operation. Deut. 32:17 says of idolatrous Israel, "They sacrificed unto devils, and not unto God." The Apostle James says, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Luke says "And in the synagogue there was a man who had a spirit of an unclean devil." Jesus believed in the genuine reality of devils. He commanded His disciples to cast them out (Matthew 10:1); He rebuked them (Mark 5:8); He had complete power over them (Matthew 12:29); He tells of their final doom (Matthew 25:41). Most people be-

lieve something about the realm of darkness, but they look at Satan as a kind of mystical personification of evil. Very few believe in a real personal devil. Yet no honest mind can read the Bible without coming to the conclusion that great hosts of devils actually exist.

2. THE NATURE AND ACTIVITY OF DEVILS

Luke tells how the disciples came back from the mission on which Jesus had sent them, and they were rejoicing because "even the devils are subject unto us." But in response, Jesus called the devils "spirits" — that is, beings which do not have physical bodies, but which do have personality and intelligence. Devils are called spirit beings, and thus are not limited by physical bodies. Compare Luke 10:17 with Luke 10:20.

(1) Devils disseminate uncleanness and promote occult activities. Demons are wicked creatures that hate God and they hate those who have come to put their trust in God. They seem to delight in causing human grief and pain. The Bible describes a man possessed of devils, by saying that he had his dwelling among the tombs, "and no man could bind him, not even with chains; and night and day he was among the tombs, crying and cutting himself with stones" (Mark 5:3-5). The poor wretched man lived among the tombs; he wouldn't stay in a house; he cut himself with stones; he couldn't be bound with chains.

Devils are sometimes called "unclean" spirits. They operate in darkness and plague human bodies, and instigate the practices of witchcraft and necromancy and other forms of sorcery. Witches sometimes dig up the bones of the dead to make magic salves; they use toads and serpents and reptiles as channels for their wicked art. And a fact which should challenge all of us — is the rapid growth of Santanism (and all the black arts that go with it) all over the land. More than 20,000 members have been added to the Santanist cult in the U.S.A. during the past five years. These people openly worship the devil.

There is an old house in San Francisco. It's painted black, and called "The Church of Satan." Anton LaVey is the high priest. A naked priestess is in display before the audience when he conducts his services. Nude men and women sometimes participate in the ritual. Girls wrestle with snakes dangling on their shoulders. Recently during a service, a man naked from the waist down, was being whipped by another. The ritual centers on three emotions — lust, vengeance, and unrestrained greed. The leader says, "May all your lustful thoughts reach fulfillment; let lust reign supreme." And then he sums it all up with the phrase "Hail to Satan."

LaVey (speaking at a southern university) outlined four principles which serve as guidelines for the members of his church:

1. Be kind only to those who deserve it.
2. Seek vengeance when necessary rather than turning the other cheek.
3. Each person should put himself first, and worry about others later.
4. The seven deadly sins (greed, envy, gluttony, pride, sloth, anger, and lust) should be the motivating factors of life.

Worship services based on this philosophy are being held every week in many of the large cities of the United States.

Moses, time and time again, warned Israel against the practice of magic and divination and prognostication and necromancy. These things are connected with the worship and influence of devils. Read Deuteronomy 18:10-12. Those who conduct seances and claim to talk with the dead (that is, they practice necromancy), may seem to have some strange, mystical power. But it is not because they are in touch with the dead; it is because they are controlled by wicked unclean devils. I once worked (for a plumber) in the room where seances were held (by a spiritist cult). It was a creepy place — but the thing that impressed me above all else, was the filthy immoral conduct of those who operated the place. It seemed they could speak nothing that was sensible and clean.

Each of us needs to be warned never to tamper with the fortune-teller, the astrologer, the stargazer, the seance, the ouija board, the palm-reader, the pow-wow doctor, etc. The Christian must carefully avoid all participation in such occult practices.

Never become involved even out of curiosity — because if you expose yourself to their influence, you are laying your life open to demonic attack. Playing with any form of sorcery is not a harmless pastime, but a dangerous engagement with demonic forces.

One lady appeared at a police station some years ago and stated that she had just shot her son to death. An astrologer (one who prophesies human character and fate from the constellations of the stars), had told her that her son (who had been sick for some time), would never get well. And so to save the boy from a terrible future, she took a rifle and shot him to death. Yet hundreds of daily newspapers carry the astrologer's horoscopes, and multitudes consult them seriously every day.

The Bible firmly condemns every form of magic, and the fact that the Scriptures repeatedly forbid such activity is evidence that God links these practices with demonic power. Such practices are all forms of sorcery (another word which describes occult practices), and God links sorcery with murder and adultery and lying in

Revelation 21:8. Those who know Christ don't need the prognostications of persons like Jean Dixon or any other so-called prophet. It's not necessary for any of us to consult horoscopes, or have someone tell us our future by reading the palms of our hands. Our Christian faith has given us a stability (an anchor) that is far better. We've been brought into union with God. The Father loved us from all eternity. The Son died for us and came into the world to provide for our salvation. The Holy Spirit lives within our hearts. We can leave the future with God, and trust the Lord to meet our needs day by day! The old hymn which tells us to "Trust and Obey" — sums up the true Christian attitude very well.

(2) **Devils subject men to temptation.** They will do anything anywhere to carry out their program of opposition to God's plan for our lives. Just as the serpent beguiled Eve, so devils would like to bring defeat into the life of every Christian. Paul says (II Cor. 11:3), "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Many have said concerning some sin they had committed, "I just couldn't help it; it seemed like something just took hold of me." Most of us at some time or another have been conscious of a personality that was driving us on to sin. We found that there have been times when it was difficult to pray, and to concentrate on the message of the Bible when we tried to read the Scriptures.

The very atmosphere about us is infested with devils who are doing their level best to ruin our testimony, to hinder our spiritual growth, and to drag our souls down to Hell. There's not an evil word spoken (nor an unkind deed done) without the assistance of the devil. Devils have energized every evil deed that has ever been committed on earth. Their ultimate aim is to wrap us in darkness and to lock us forever in that place where there is only weeping and wailing and gnashing of teeth. It's the devil that entices men and women to do wrong. He is the one that inflames the passions and stirs the appetites. He is the one who gives a craving for illicit sex, and a hunger for tobacco, and a desire to get revenge when someone mistreats us. If we would only recognize that the evil temptations we're confronted with from time to time, are coming from a real personal devil — we would be more diligent about seeking victory.

(3) **Devils bring infirmities upon the body and mind.**

Demons can cause blindness (Matthew 12:22, insanity (Luke 8:26), suicide (Mark 9:22), and physical deformity (Luke 13:11). However, not all blindness and insanity and suicides are the result of demon influence. Sometimes these are caused by natural causes. Mark 3:15, for example, distinguishes between sickness

resulting from natural causes and sickness caused by demon activity — but certainly devils can cause sickness. The destruction of Job's house and of his flocks, and the boils that tortured his body — these were caused by Satan. The "thorn" which troubled the Apostle Paul was some kind of physical ailment. The Bible says the ailment was a "messenger of Satan" (II Cor. 12:7).

Devils also attack the mind. They stir men to corruption and goad into adultery and feed the mind with iniquity. Some time ago, in Miami, Florida, a young girl killed a 62-year-old man by stabbing him forty-six times. She was convicted of manslaughter and given a seven year sentence. After her conviction she smiled, said a prayer to the devil, and thanked him for the light sentence. She said she enjoyed the killing.

We are simply saying that there are men and women (maybe one should call them "beasts"), who are walking the streets and lanes of our cities today, that are just as full of devils as the poor man described in the Bible who lived among the tombs.

(4) Devils inspire false teachers and false teachings. The most prominent false prophet today (at least in the secular world), is Jeane Dixon. She's an attractive personality with many noble ideals, but many people are unaware of an unusual serpent that visited her room shortly after midnight on July 14, 1952. Jeane Dixon says, "Its powerful little body twisted down the side of my bed, raising the corner of the mattress. I could feel its head nudging beneath my ankles, and its body growing larger as it wrapped itself about my body." She says, "As the snake gradually entwined itself around my chest, I could see its head, but not its eyes. They were gazing toward the east, but while I watched, it slowly turned its eyes and gazed into mine." And then she says, "In them (that is, in those eyes,) was the all knowing wisdom of the ages. Even though the room had been almost total darkness, it was now bathed in brilliant light."

There is a lot more in those statements from Jeane Dixon than first meets the eye. Remember that "Lucifer" means "light" The room in total darkness was now bathed in brilliant light. Keep in mind too that Mrs. Dixon believes that the serpent's eyes looking to the East, imply that she must look to the East for wisdom and guidance. For several thousand years, the eastern hemisphere has been the harbinger of pagan, Christless religions—and the present-day fascination with the mystic religions of the East is demon inspired. One who disembarks from an airplane in Chicago on a Friday evening will find dozens of young people (followers of Hare Krishna) selling the literature of the East—Hinduism, Buddhism, and the various Islamic faiths.

The Bible says that in the latter times some shall depart from the faith, and shall give heed to seducing spirits and "doctrines

of devils" (1 Timothy 4:1). One of the primary objectives of demons is to deceive men and to lead them astray—and so they distort the truth and promote evil doctrines. The great heresies within the church today are doctrines promoted by devils. These include the teaching that a priest can forgive sins; the teaching that there is no place of eternal punishment; and the general philosophy that one can look like and live like the world and still be saved. These are doctrines of devils.

The false teachers of our day are often very pleasant and cultured and highly educated men. Remember that one possessed with devils need not be a wild-eyed raging fanatic. The demon-possessed Gadarene was not the only example of demon possession. Mark tells about another possessed with devils (Mark 1:21-27). This man was sitting in the synagogue, worshiping with the rest of the people. There was no sign of demon possession until Jesus came on the scene. Then the unclean spirits cried out to the utter shock and dismay of the congregation. Many evil spirits are vicious and vile, but others are refined and learned and religious. Many false teachers put on a nice front, but they are in reality promoting the doctrines of devils.

3. OUR VICTORY OVER DEMONS

Satan and his host of angels are active today, but the time is soon coming when they are going to fall under the judgment of God (Read Revelation 20:10). In the meantime, how can we be victorious against his onslaughts?

For one thing, we are told to submit ourselves to God (become children of God through faith in Jesus Christ). and to resist the devil (James 4:7). We can resist him by using the same weapon Jesus used when He was tempted—the Word of God. Jesus repeatedly said, "It is written." Satan will be unable to make deep inroads into the life of a person who has accepted Christ, and who accepts the instruction of the Bible, maintains a prayer life, and daily seeks to resist the devil.

We are admonished too, in Ephesians 4:27, to "neither give place to the devil." This means that we should crowd him out; don't give him any room; keep busy with wholesome activities so that he can't get a foothold. Not to "give place to the devil" means that we must guard our tongues, watch our hearts, and crucify evil passions.

A final note related to our victory over demons is a reminder never to dabble with the occult. God drove the Canaanites out of Palestine because of their occult practices. Deuteronomy 18:12 tells about it. Undoubtedly these people were adulterers, thieves, and murderers—but it wasn't for such crimes the final destruction came upon them. The thing that brought on the fierce wrath of

God, was their tampering with evil spirits. These things are written as examples in order that we might not fall into the same error.

There are two forces at work in the world—the forces of Christ and the forces of the devil. Each of us is casting a vote. The devil has made a bid for our souls. At the same time, Jesus Christ wants us to follow Him, the only way to God. Each of us has the opportunity to either follow Christ or the devil.

—Brother Harold Martin

R. 10, Box 49

York, Pennsylvania 17404



JESUS

In His ministry, Jesus by miracles proved Himself to be the Son of God, the Saviour of the world.

Now by parables many lessons are given to draw us to the Saviour. Therefore it is important that we give ear, and listen carefully to what He says in the parable of the sower.

"A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear," Luke 8:5-8.

A very simple lesson, a sower took his seed and scattered it, and it fell everywhere. That which fell on good ground grew, and brought forth fruit. But what happened to the rest of the seed? Some, the birds ate, some sprouted and died, the rest was choked out. What does this parable mean to you? Even the disciples asked Jesus, saying, "What might this parable be?"

And He said, "Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth with patience," Luke 8:11-15.

We gather from this the seed which the sower sowed is the Word of God. Knowing this, should we not be more careful where we sow this seed? Such good seed should be put where it will grow and not be wasted. But then as a sower who of us know from whom the devil will steal the Word? Do we know who will fall in the time of temptation, or be choked with cares and riches and pleasures of this life?

When planting our garden, if we buy some expensive seed we are careful to prepare the soil well, and plant the seed where it will get plenty of sunshine and water. Would it not be well to work down the soil with prayer, and give it a little watering of tears, so that we may have better soil in which to sow this good seed, the Word of God. For faith cometh by hearing, and hearing by the word of God. So let us spread the Word that men may hear and believe.

John tells us "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men," John 1:1-4. From these verses we learn that the Word he speaks of is Jesus, and this Jesus is life; and the life was the light of men. So then if this Word can be sown into the hearts of men they will have life and light. That's why we have this parable of the sower, so that we would go out and sow the seed that our Heavenly Father may receive fruit.

The Apostle Paul started many churches with this seed, the Word. He loved to spread the Word, he knew its power for he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16-17.

Matthew closed his book with the words of Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19-20.

Jesus in another parable warns us of the enemy who came while men slept. The enemy came and sowed tares in the same field among the wheat. So we have two kinds of seed, both growing together.

In closing let us notice again the words of Jesus. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my

barn." Matt. 13:13. Who are you sowing for and what will be your end? Will it be with the wheat to the barn, or with tares to the fire?

— Brother H. Edward Johnson R. 5, Box 76, Wauseon, OH 43567



CHILDREN'S PAGE

THE BUTLER REMEMBERS

Genesis 41:1-32

Two years after the butler of Pharaoh had been restored to his office as cup-bearer to the king, Pharaoh had a dream. He dreamed that he stood by the river Nile, and seven fat cows came up out of the river and fed in a meadow. After them came seven lean cows and they ate up the seven fat cows. Then Pharaoh got awake.

Pharaoh slept and dreamed the second time and this time he dreamed about a stalk of corn that had seven big full ears, and then seven thin ears grew after them and devoured the seven full ears. And Pharaoh awoke.

In the morning Pharaoh was troubled about his dreams and he called for his magicians and wise men and told them his dreams but there was none that could tell him what they meant. Then the chief butler spoke to Pharaoh and said, "I do remember my faults this day: When the chief baker and I were in prison we dreamed a dream one night and there was a young Hebrew there that told us what our dreams meant. And it came to pass that the chief baker was hanged and I was restored to my office just like he said."

Then Pharaoh called for Joseph and Joseph shaved and changed his clothes. In those days anyone that came unto the presence of the King was provided with special clothes. So Pharaoh told Joseph his dreams: The seven fat and lean cows and the seven full and lean ears of corn.

Joseph said unto Pharaoh, "The seven cows and the seven ears of corn are one and they mean the same: God has showed Pharaoh what is about to happen. The seven fat cows and the seven full ears are seven years of plenty and then after them are the seven lean cows and seven thin ears which are seven years of famine. And the famine will be very grievous and God will soon bring it to pass, and it is sure to happen.

Pharaoh realized that he had a valuable man in Joseph. Joseph never went to prison again. God was pleased with Joseph. From then on Joseph was to be a great man.

ANSWERED PRAYER

Part 4

Keeping in mind Webster's definition of prayer, "An approach to deity in thought and word," our last article illustrated a prayer approaching the Deity in thought. I want to now refer to a prayer in which the one who prayed approached the Deity, Christ Himself, in word and received an immediate answer to his prayer.

In Matthew 8:1-3, we read of a leper, one whose body was racked with pain, one who was considered an outcast and one who was shunned by masses of humanity.

It is very likely that this man sought help from many doctors. Perhaps he tried every remedy that people suggested to him, Yet, he remained a leper.

Leprosy was one of the most loathsome and dreaded diseases. It is a slowly progressing and intractable disease. Scabs and white shining spots are more than skin deep. The hair around an affected part turns white. As the disease progresses, there is a growth of quick, raw flesh. Such victims were considered unclean, so they were isolated. Contact with a leper defiled whoever touched him. Slowly, but surely, they knew that certain death was imminent.

Because of the nature of leprosy, while the cure of other diseases was called "healing," that of the leper was called "cleansing." Lepers were well aware of the difference.

Jesus had just descended from the mountain with multitudes following him. When the leper saw Him, he worshipped Him and personally approached Christ with a request that some consider a prayer.

"Lord, if thou wilt, thou canst make me clean." Here is a short prayer from a man much in need of cleansing. There was no doubt in his prayer. There should be none in ours. "If thou wilt, thou canst." The leper never doubted for a minute that Christ could cleanse him. His only thought was would Christ be willing. He truly manifested faith.

Faith is an essential element in having our prayers answered. We must believe that He is and that He is a rewarder of them that diligently seek Him.

This leper's prayer was immediately answered. "Jesus said, 'I will; be thou clean.' And immediately his leprosy was cleansed."

He went to the right source in the right way and received his answer. We have the same God and the same Christ to pray through and the same Holy Spirit to interpret our prayers. When we pray aright and commit our will to His, He will answer our prayers too.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630

NEWS ITEMS

BETHEL, PENNSYLVANIA

We, the Bethel Congregation were privileged to enjoy another Lovefeast occasion on Sunday, October 27. Visiting ministers with us during the day were: Elder Jacob Ness, Allen Eberly, and Brother Jack Snyder. In the evening approximately 136 surrounded the Lord's table with Brother Jack Snyder officiating.

— Sister Mary Hartz, Cor.

NOTE OF THANKS

I want to thank all the brethren and sisters that remembered me in my illness, for the cards and gifts, and especially for the prayers that were offered in my behalf. May God richly bless everyone is my prayer.

— Sister Alma Meade

NOTE OF THANKS

We want to thank everyone for all the cards, gifts, and scrap-books given to our daughter, Yvonne, after her accident. Also for the prayers offered in her and our behalf and for the kindness shown to us. We can only thank you but may God richly bless you.

— Brother and Sister David Kegerreis and Family

OBITUARY

BERNICE MAE THRONE

Daughter of John and Ida (Whipple) Clay was born January 23, 1896, and departed this life unexpectedly Sunday evening November 3, 1974 at her home near Alvordton, Ohio.

At the age of thirteen she gave her heart to the Lord and became a member of the Walnut Grove Church of the Brethren, later transferring her membership to the Dunkard Brethren of which she was a charter member.

On January 27, 1915, she was united in marriage to Harve L. Throne of Pioneer, Ohio. To this union were born two sons and two daughters, Marie Lucille, Margaret Evelyn, John Gerald, and George Harold.

In 1917, she with her husband was called to the office of deacon.

She was a faithful follower of her Lord and Saviour and served in every way she could for the good of others.

She lived her entire life in the community in which she was born.

Preceding her in death were one daughter, Margaret Evelyn Rupp, also three grandchildren, Jonell Throne, Ronnie Rupp, and David Surbey.

She is survived by her husband, Harve; one daughter, Mrs.

Willard (Marie) Bowers of West Unity, Oh.; two sons, John Gerald of Milan, Illinois and George Harold of Alvordton, Ohio; one foster daughter, Nina Edwards of Cape Girardeau, Missouri; fourteen grandchildren; twenty two great-grandchildren; one foster brother, Vernon Winters of Ottawa, Ohio; one sister, Mrs. Bertha Hicks of near Osseo, Michigan; nieces and nephews; and a host of relatives and friends.

Many times her home was shared by others who otherwise would not have known the atmosphere of a Christian home and mother.

We know our loss is her eternal gain.

Don't weep for me dear loved ones;
For my joys are made full at last.
I've taken that step that we all must take,
For me, earth's sorrows are past.

I've entered the realms of the heavenly,
It's beauty I cannot tell,
Christ has fulfilled His promise
With Him I shall ever dwell.

I've beheld the face of my Saviour
'Twas glory beyond compare,
I've seen the prints in His hands and feet
'Twas my sins that helped nail Him there.

I've said "Hello" to my loved ones
That I once said "Good-by" to below
And now I am waiting dear loved ones
Until you are called to go.

— The Family



If you want to be miserable, think much about yourself; about what you like, what you want; what respect people ought to pay to you, and what people think of you.

The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.

The kindest thing Heaven has done for man is denying him the power of looking into the future.

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

There is no right way to do a wrong thing.

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Paul R. Myers
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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SING UNTO HIM

Awake my soul, sing of the birth,
When Jesus Christ came down to earth;
When Angels sing the sky borne song,
To make all right that had been wrong.

The Shepherds go where Angels tell,
And soon behold the manger spell;
Where Jesus lay though King of Kings,
They feel the brush of Angel wings.

And Wise Men coming from afar,
With joy behold the guiding star;
A guide to where our Saviour lay,
He came to earth in God's own way.

No splendor of an earthly throne,
He came to call His very own;
The meek and lowly of the earth,
Rank higher than of famous birth.

Sing all ye chosen Sons of God,
No greater birth — the iron rod
Of Him who reigns now King of Kings,
To all His great salvation brings.

— J. I. Cover

THE SPIRIT OF CHRISTMAS

"That in all things he might have the preeminence." Col. 1:18 Of the annual holidays of the year none exact more thought and effort than that of Christmas. Children look forward anticipating the coming events. Stores prepare for the Christmas rush to fill their cash registers.

Many of the Christmas celebrations are distracting and antagonistic to the Spirit which heralded the events of Christ's birth. It should be the effort of every Christian to emphasize Christ pre-eminent — eminent above all others.

Too often Christmas is characterized by strenuous activities, by spending money that creates a hardship on the poor, and by the many greetings and remembrances that are time consuming. Then there is the feasting and revelry not to mention the lighted displays.

Christmas should be a time of limited preparation — a time of gratitude and worship. It would seem fitting to have less display and frivolity with our attention focused on the Saviour. Surely there should be a sharing of the good news for without that Christmas would just be another day with little spiritual benefit.

As the shepherds were tending their flock an angel of the Lord came unto them and they were afraid. The angel calmed their fears saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This was no ordinary Baby for He was destined to be the Saviour, the Deliverer from sin.

Christ's birth was prophesied many centuries before this, but when the time came for the fulfillment of the prophecy the Jewish leader's hearts were hardened. However, the humble shepherds, Simeon and Anna, and the wise men from the East accepted Jesus as the promised Messiah. To them He was immediately their King.

Surely, all heaven must have been jubilant because of what the human race was about to realize. Just and devout Simeon blessed God as he saw this wondrous Light to the Gentiles and the Glory of Israel. Anna, a prophetess of about eighty-four years of age burst into thanksgiving and spoke unto all of those who looked for redemption in Jerusalem. The wise men showed their devotion by their costly gifts. We have opportunity to make our Christmas celebration a season of joyful worship.

This evil world has things badly mixed up. We cannot afford to forget that this world will promote the celebration of the birth of Christ because of the money involved. Satan tried to make Jesus ineffective by tempting Him with the kingdoms of this world which he offered to give Him if He would worship him. Satan

ever tries to tempt us by causing us to forget our spiritual obligations and opportunities.

There have been those individuals who became so completely disgusted with the Christmas celebrations that they have adapted an antagonistic attitude toward Christmas. It is so easy to drift along and allow circumstances or local practices to influence our Christmas celebrations. This should not be.

After the shepherds saw the Holy Child they made known abroad the message of the angels. It is evident that a Christ-centered celebration has in it the element of sharing rather than self-centered indulgence. May we remember those who need or appreciate our encouragement in the Lord. May we also give Christ preeminence in our Christmas activities.



THE MIRACLE OF AGES

We live in a world of miracles that is but part of a universe of miracles which came from the hands of the Omnipotent God. To bring into existence all things both great and small, by merely speaking the word, is a miracle that mortal man will never be able to comprehend. And the more we see of the marvels of this world and universe in which we live, the more stupendous becomes to us the miracle of creation. The God of the telescope is also God of the microscope, and both of these instruments are constantly revealing new wonders of His creation. And so whether we consider the vastness or the minuteness of the creation, we can only stand in amazement at the miracle which it presupposes.

As Christmas time draws near our attention is drawn to a greater miracle even than that of creation—that of the incarnation.

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This is by many considered the greatest miracle of all time, for what could be more amazing than the fact that God would make His only begotten Son, one of the Godhead three, to go through the process of human birth and to come into this world as a helpless Babe, a little child like you and I were at birth. Men who claim to disbelieve the miraculous have probably quibbled more at the miracle of the incarnation than they have at that of creation. They dismiss it as being both impossible and preposterous. And from the standpoint of nature we do not wonder, for it is probably the most incomprehensible miracle of the ages. But those of us who believe in a miracle-working God accept it in simple faith as a blessed fact that means everything to a fallen human race.

The Bible states the fact of the incarnation in terms that all can understand. Centuries before the event took place Isaiah prophesied: "A virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). Seven hundred years later Matthew wrote in his Gospel just how this prophecy was fulfilled when Mary brought forth her firstborn Son (Matt. 1:18-25), and then gives further interesting details in the famous story of the Wise Men. Luke gives us the familiar story of the holy birth, as attested to by the angels and the shepherds. John states it in these brief and meaningful words: "The word was made flesh, and dwelt among us" (1:14). To the Galatians Paul states it thus: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem us that were under the law" (4:4). To the Philipppians he says that Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (2:7).

Thus is the fact stated, but it is not explained. God probably saw that it was useless to try to explain it to the finite mind of man. Men have attempted to explain it by their various theories of the incarnation, none of which can be adequate. But we rest in the assurance that it is a glorious fact and the most amazing miracle that God ever performed in behalf of mankind. Some one has well said that "any miracle was possible after the wonderful birth of our Lord in Bethlehem." And so we find during the life and ministry of our Lord, a long list of great miracles, terminating in the triumphant ones of His resurrection and ascension. But the age of miracles is not past. They still occur as the Lord is given place in the lives of men. Every soul that is born into the kingdom of God is an evidence of the miracle-working power of God. He still moves among men to bless and protect and heal.

But another great miracle in behalf of mankind is still in the future. It is the miracle of His second advent. Just as surely as He fulfilled the prophecies concerning His first coming, He will also make good those of His coming again. The first time He came in matchless humility and condescension, with a manger for

His cradle and a stable for a home. But His second coming will be in the clouds of heaven, where He will appear "with power and great glory." And just as He came "in the fulness of the time" at His first advent, so will He come the second time when God's hour for this event has struck.

Let us again celebrate with joy this greatest of miracles, the coming of our Lord to earth as a little Babe to become our Saviour and Redeemer. Let us not miss the deep significance of the birth of Christ. It was the miracle that made possible all the other stupendous miracles of redemption, which exceed even those of creation. And as we rejoiced in His coming as our Saviour, may we also hail His second coming as our glorious King, for then only will all the blessings which He came to bring to men be fully realized.

"Christ is born, the great Anointed;
Heaven and earth His praises sing!
Oh, receive whom God appointed
For your Prophet, Priest, and King."

"Haste, ye mortals, to adore Him;
Learn His name and taste His joy;
Till in heaven ye sing before Him,
'Glory be to God most high!'"

— Christian Monitor



WHAT CHRISTMAS MEANS TO ME

What is Christmas all about? . . . Hearing the Christmas story? . . . Attitude of worship and praise? . . . Truly, these and many more mean Christmas.

Christmas is joy . . . Heart's blending in songs of praise . . . Rejoicing that Christ died for us . . . Indeed it is a time of cheer and good wishes of happiness . . . Spending time to enjoy more of God's beautiful scenery . . . Telling others the message of Christmas . . . Making your home a pleasant welcome . . . Also making sure your friends have the best of comfort . . . Sharing our gifts of love.

Meeting our loved ones . . . Eagerness to hear God's Word . . . An early morning start . . . New year to look forward to . . . Standing more bold for Christ . . . Thanking the Lord for all His blessings . . . Onward shall we go more perfect than before . . . Meditate upon why we have Christmas . . . End the day with God.

May God bless you this Christmas Season and Always.

— Sister Shirley L. Frick New Madison, Ohio 45346

"GLORY TO GOD IN THE HIGHEST"

"Glory to God in the highest,"
Came the voice of heav'n to earth
When the wondrous news was given
Of the holy Saviour's birth.
"Glory to God in the highest,"
Hear the message once again;
"Glory to God in the highest,
On earth peace, good will to men."

In the Book of books we find it —
"God so loved the world," we read,
"That He gave His One Begotten,
For lost men to intercede."
And His Word once more assures us
That His death for us avails;
As we trust, He saves and keeps us,
For His deathless love ne'er fails.

But our earthly skies are dark'ning!
Dare we sing of love and peace,
When a war-torn world is bleeding?
Only love can bid strife cease.
'Tis the message God has given,
Let it ring from shore to shore:
"Glory to God in the highest,
On earth peace, good will" once more.

Will you heed the words of angels—
Give them in your heart a place?
Will you, like the eager shepherds,
Seek a pard'ning Saviour's grace?
Then you must the words re-echo
Over mountain, sea, and plain:
"Glory to God in the highest,
On earth peace, good will to men."

— Anna L. Dreyer



The praise of our lips rises to no greater height than the
praise of our lives.

If we worry, we're not trusting, if we're trusting we're not worrying.

KEEPING CHRISTMAS

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you; and to think what you owe to the world; to put your rights in the background; and your duties in the middle distance and your chances to do little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces hungry for joy; to own probably the only reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around you for a place where you can sow a few seeds of happiness — are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children and to remember the weakness and the loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front of you that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open — are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world — stronger than hate, stronger than evil, stronger than death that the blessed life which began in Bethlehem ever nineteen hundred years ago is the image and brightness of the Eternal love? Then you can keep Christmas.

And if you keep it for a day, why not always.

— Henry Van Dyke



JESUS

The following parable took place at a time when publicans and sinners drew near to hear Jesus. This caused murmuring among the Pharisees and scribes because they didn't want anything to do with publicans or sinners, and they murmured because Jesus mingled with them. Not that they loved Jesus, for the Pharisees were always looking for something whereby they might accuse Jesus. But our Saviour came to seek and to save that which was lost.

This is what He would have all of us to do.

So Jesus asked the Pharisees this question, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Luke 15:4-6.

I'm sure anyone who had an hundred sheep and if one was lost would go to look for it. No doubt their mind would be on the lost one more than the ninety-nine safe in the lot. We, who are His children are His sheep, and He sought us out one by one.

The most beautiful illustration of the parable of the lost sheep are the words of the hymn, "The Ninety and Nine":

There were ninety and nine that safely lay in the shelter of the fold,
But one was out on the hills away, far off from the gates of gold—
Away on the mountains wild and bare, away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine: are they not enough for Thee?"

But the Shepherd made answer, "This of Mine has wandered away from Me;

And although the road be rough and steep, I go to thhe desert to find My sheep."

But none of the ransomed ever knew how deep were the waters crossed;

Nor how dark was the night that the Lord passed thru, ere He found His that was lost.

Out in the desert He heard its cry, — 'twas sick and helpless and ready to die.

"Lord, whence are those blood drops all the way that mark out the mountain's track?"

"They were shed for one who had gone astray, ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?" "They're pierced tonight by many a thorn."

But all thru the mountains, thunder-riv'n, and up from the rocky steep,

There arose a glad cry to the gate of heav'n, "Rejoice! I have found My sheep!"

And the angels echoed around the throne, "Rejoice, for the Lord

brings back His own!"

What did our Shepherd go through for each of us, so that we may be counted as one of His, were we sick and helpless and ready to die?

Then Jesus added these words, "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" Luke 15:8.

And we are no different. If we lose anything that's valuable to us will we not look, and look, some more? Maybe pick up the same rug or look in the same place a dozen times. Jesus takes us still deeper in the parable. You know we may get a little careless about our sheep or silver, but what about our children?

"And he said, a certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fane have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:11-24.

Yes, the sheep might have strayed away, the coin of silver might have been dropped and rolled away. But here was a young man that walked away; and after he was gone from home he lived an awful life. But his father never forgot him. I believe he continually watched. Yes, watched for the day that his son would come walking home, for the father saw him when he was yet a great way off, and ran to meet him and kissed him.

Dear reader, if you have walked away from your Heavenly

Father, won't you turn around and go back to meet Him? He's watching and waiting for you. Jesus said there's rejoicing in Heaven over one sinner that repents. What about the rest of us, do we rejoice? Could we be like the elder son?

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he' called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in." Luke 15:25-28.

Yes, he was angry. I can't help but believe when the lost sheep was put back with the ninety and nine, but what there was bleating as they went to meet it. Likewise it must have been a sweet sound when the lost coin was dropped back into the bag as the coins jingled together. But when the lost son came back the father had to plead with the elder son.

"And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:31, 32.

May this parable to the Pharisees and scribes be a lesson to us all—to seek out the lost and rejoice when they come home. There are so many who need our help to find our Saviour, and to know Him as we know Him.

— Brother H. Edward Johnson R. 5, Box 76, Wauseon, OH 43567



ANSWERED PRAYER

Any mother with a child away from home knows the desire and longing for a letter or call or any kind of communication from the child. The same is true with Almighty God, the Creator of the universe, the King of Kings and Lord of Lords. We are a part of His creation. He has a vested interest in us. He likes to hear us call upon Him.

Psalm 145:18, "The Lord is nigh unto all them that call upon him, to all that call upon Him in truth."

What a blessing prayer can be! How often have we been in wits corner, not knowing what to do, neither which way to turn, nor from whom to seek advice. How thankful we can be that we can always turn to God in prayer through Jesus Christ His Son and our Saviour.

Jesus tells us in Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret

shall reward thee openly."

I believe every minister of the Gospel realizes the benefit of secret prayer. At that time the world is shut out. You are alone with God. You are there requesting help in delivering a message. You are there seeking direction in what subject to speak upon that is needed at the time and that will do the hearers the most good. You are earnestly, seriously, fervently praying to God for His help in the message.

I believe that secret prayer is vital to sound teaching. If the message does not come from God the audience will receive nothing. It is a solemn and blessed experience to be alone with God in prayer. That we are commanded to do.

It is a grand experience when you rise to preach the Word, and you can feel an heavenly presence by your side. As the message begins to unfold, thoughts and words come voluntarily that never entered your mind before. That is the result of God rewarding openly for our praying in secret.

When we follow His command not only the speaker receives a reward but his listening audience will share in the reward of his praying secretly by the message given in answer to prayer. All benefit when one prays. To really have a spiritual church the benefit will be greatest when all of the congregation pray.

Men have been trapped in mines, cave-ins, landslides, etc. where they were not seen and no way they could extricate themselves. All humanity was shut out. Rescue looked impossible. At a time like that men, who never prayed before, pray under such circumstances.

I know definitely of a situation where a man was far back in a coal mine alone. He knew there was no other individual in the mine at the time. He was working at the task at hand and his miner's lamp went out. He had no matches and the lighter failed to work. He was in the dark and the darkness of a mine is darkness.

He did not have a closet in which to go and shut the door. He did not need one. We can apply the principle without going into a closet. We can secretly pray to God under any circumstances. This man prayed earnestly to be delivered. God heard his prayer and answered it. God conveyed to the trapped miner to follow the rail track to the mine entrance. He did. Following God's directive, even though he could not see where he was going, God led him to the outside and freedom.

God does answer prayers. Our secret prayers are rewarded openly.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630



CANDLELIGHT

Distressed, I looked out on the world,
So torn by strife and sin,
And felt a thrill of thankfulness
For calm and peace within.

But pity surged up in my soul,
And through my tears I prayed:
"Oh, blessed Lord, how can I help
Lost souls, forlorn and strayed?"

I wish I had an angel's voice
To sing of thy great love,
Or moving eloquence, to make
Their hearts to look above.

I'd like to be a tall lighthouse
So driving lives may see
My streaming ray, and in its path
Come safely home to Thee.

But I am small and useless, Lord,
There's little I can do."
Then all at once a whisper came,
"The Lord needs candles, too."

"Oh, wilt thou light my candle, Lord?"
I cried with heart aglow,
Perhaps some soul will see its flame
And know the way to go."

So let Him light your candle!
Although it may seem dim;
A thousand candles burning
Will guide a host to Him!

— Selected by Sister Mildred Skiles



Success does not consist in never making a blunder, but in never making the same one the second time.

The selfish soul forgets to forgive; the unselfish soul forgives to forget.

WHAT CHRIST WANTS FOR CHRISTMAS

The trip from Nazareth had been long and arduous. Many miles they had traveled — Mary riding on the back of a donkey, and Joseph walking wearily beside her.

The tax decree from Caesar could not have come at a worse time for Mary. She was great with child and the trip had been exhausting.

At the journey's end the couple found that no room was available, so necessity forced them to seek shelter in a stable. "No room for them in the inn." There is irony in that statement. It was not rank strangers who would not give them a room; it was their own kindsmen.

Each town in Judea was filled with relatives, because the census decree required that persons must register in the city of their fore-fathers. Bethlehem was no exception.

Thus when the parents of Jesus were forced to the stable, it was their own people who had crowded them out. It was the kinsmen of the Messiah who had no room for Him. Later, a divinely guided pen would write, "He came unto his own, and his own received him not." This rejection began at Bethlehem before His birth; it continued throughout His life; and it followed His death.

Luke wasted no words about the holy birth. He tersely stated, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." But in that sentence is stated the grandest of all truths — God had become flesh; the hopes of the centuries had been crystalized, for Christ had come! Christ in a baby blanket; Christ on a pile of straw; Christ in a manger; Christ in a stable!

Mary and Joseph could not give their Child the comforts and conveniences He deserved, but they gave Him a better gift — their love. The angels and the shepherds gave Him songs of praise; and the wise men gave Him gold, frankincense, and myrrh. But Mary and Joseph gave Him the best gift, the gift of love.

That is the gift He wants for Christmas — the gift of our love to Him. Like Mary and Joseph, we may wish we could do many things for Him. But what He wants most, each of us can give. Will you give Him your deepest love? That is what Christ wants for Christmas.

— Herald of Holiness



Do not pray for a way of ease, but simply that Christ will ease the way.

CHILDREN'S PAGE

JOSEPH IS RULER OF EGYPT

Genesis 41:33-57

After Joseph had interpreted Pharaoh's dreams, he advised Pharaoh to find a man that was careful, tactful, and wise and set him over the land of Egypt; to appoint officers over the land, and take up a fifth part and gather all the food of the good years and lay up corn under the hand of Pharaoh and keep the food in the cities that the land would not perish in the seven years of famine.

This all seemed like good sense to Pharaoh and Joseph had told him that it was not from him but only God could reveal dreams. And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" Pharaoh turned to Joseph and said, "You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you."

So Pharaoh set Joseph over all the land of Egypt and put his own ring on Joseph's hand and dressed him in fine linen and put a gold chain about his neck. Then he had Joseph ride in his second chariot and they cried before him, "Bow the knee." Joseph was also given a beautiful wife whose name was Asenath, the daughter of the high priest of Egypt. Joseph was seventeen years old when he was sold into Egypt, and thirty when he was made ruler over Egypt. Joseph had two sons, Ephraim and Manasseh.

The first seven years were years of plenty and the land produced abundantly and Joseph stored corn in the cities until it couldn't be counted. And then it happened! The first seven years were over and the second seven years of famine started. The land was dry and produced no corn. All the nations around Egypt were starving and they came to Egypt to buy corn. Joseph opened all the storehouses and sold to all who came to buy.

Pharaoh's dreams had come true and Joseph as ruler of Egypt became greater and greater. God had blessed Joseph because he was a faithful man.

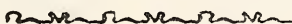
— Brother Rudy Cover



Where there is faith there is love; where there is love there is peace; where there is peace there is God; where God is there is no need.

WHAT IS LOVE?

It's silence when your words would hurt,
It's patience when your neighbors curt,
It's deafness when the scandal flows,
It's thoughtfulness for another's woes,
It's promptness when stern duty calls,
It's courage when misfortune falls.



NEWS ITEM

SHREWSBURY, PENNSYLVANIA

We had the privilege of enjoying another revival meeting during August. Bro. David Kegerreis, our, evangelist, brought us many inspiring messages. We were glad Sister Kegerreis and family could be with us. However, we were sorry about their daughter's bicycle accident, but thankful for her recovery. We were happy for one soul who gave her heart to God and was baptized. Our attendance was good, and we are happy to have visitors come and worship with us.

In November we enjoyed another Lovefeast. Our visiting ministers were: David Kegerreis, David Ebling, Paul Hartz, Allen Eberly, Laverne Keeney, and Virgil Leatherman, who officiated in the evening.

— Sister Fern Ness, Cor.



ADULT SUNDAY SCHOOL LESSONS FOR JANUARY

Jan. 5 — The Power of God unto Salvation. Rom. 1:1-32

Jan. 12 — God is no Respector of Persons. Rom. 2:1-29

Jan. 19 — Justification by Faith in Christ. Rom. 3:1-31

Jan. 26 — The Faith of Abraham. Rom. 4:1-25

QUESTIONS:

- (1) How is the righteousness of God revealed to us? Rom. 1:16,17
- (2) What is it that we are to give an account of that we will be judged by? Rom. 2:6-10
- (3) How can we who are sinners be justified before God? Rom. 3:23-27
- (4) Why was Abraham accounted righteous before God? Rom. 4:20-22

DAILY DEVOTIONS FOR JANUARY, 1975

COME

Memory Verse, Num. 24:17
I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Wed. 1—Psa. 90:1-17

Thurs. 2—Num. 20:1-29

Fri. 3—Num. 22:1-41

Sat. 4—Num. 23:1-30

Memory Verse, Deut. 12:9

For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you.

Sun. 5—Num. 24:1-25

Mon. 6—Num. 27:1-23

Tues. 7—Num. 31:1-24

Wed. 8—Num. 35:9-34

Thurs. 9—Deut. 1:19-46

Fri. 10—Deut. 4:25-49

Sat. 11—Deut. 6:1-25

Memory Verse, Deut. 28:2

And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Sun. 12—Deut. 10:1-22

Mon. 13—Deut. 12:1-32

Tues. 14—Deut. 14:21-29

Wed. 15—Deut. 26:1-19

Thurs. 16—Deut. 28:1-34

Fri. 17—Deut. 28:35-68

Sat. 18—Deut. 29:1-29

Memory Verse, Deut. 28:15

But it shall come to pass, if thou wilt not hearken unto

the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

Sun. 19—Deut. 30:1-20

Mon. 20—Deut. 31:1-30

Tues. 21—Deut. 32:1-36

Wed. 22—Jos. 2:1-24

Thurs. 23—Jos. 3:1-17

Fri. 24—Jos. 4:1-24

Sat. 25—Jos. 5:1-15

Memory Verse, Deut. 32:35

To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

Sun. 26—Jos. 7:1-26

Mon. 27—Jos. 9:1-27

Tues. 28—Jos. 10:1-27

Wed. 29—Jos. 11:1-23

Thurs. 30—Jos. 20:1-9

Fri. 31—Jos. 31:1-16

Memory Verses, Jos. 3:9

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

Jos. 5:14

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

